

le for arbitra-  
ected that this

All Right

narrow-minded  
the announced  
her than right  
also the cer-  
the relations  
employers will  
A strike or a  
which factor  
minant, and in  
what is right  
the business—  
or the business  
e who are in-  
well as those  
ir capital.

this plan to  
ssible, but do  
reasonable men  
s and consider  
olution can be  
viate tests of  
strike and the

aramount

ditions, 95 per  
made to suffer  
and financially,  
age in indus-  
ne agrees that  
t not be made  
'wage earner-  
But as long as  
ognized as in-  
be so recog-  
l remain the  
who gets the  
Wage earners  
ght to refuse  
im the same  
say they have  
what is due  
ke a similar  
the danger of  
ation of any  
seem that the  
ghts, and that  
lence over the  
ctions, be they  
or stockhold-

e Compulsory  
er in the fact  
are reasonable  
nderstand what  
economic law  
o adjust them-  
they fail to do  
is detrimental  
n there ought  
ing settlement  
arbitration. I  
te of compul-  
means for end-  
'orker' disputes  
ed by mutual

bson Institute  
a tribunal of  
s integrity and  
esbition. Upon  
rest responsi-  
difficulties when  
. The tribunal  
owers to com-  
utes to it and  
Only in that  
s of the great  
ed. Strife be-  
wage workers,  
nding of eco-  
brought to an

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLIV.

JACKSON, MISS., OCTOBER 26, 1922

NEW SERIES  
VOLUME XXIV, No. 39

## CONVENTION YEAR CLOSES OCTOBER 31st

"Inasmuch as ye did it not unto one of the least  
of these ye did it not unto me."



SCHOOLS

You owe us \$108,818.93

"My people perish for lack of knowledge".



HOSPITALS

You owe us \$19,246.99

"I was sick and ye ministered not unto me".



MINISTERIAL RELIEF BOARD

You owe us \$5,084.11

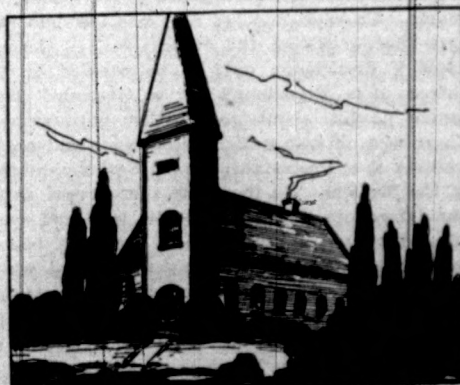
"I was an hungered and ye gave me no meat".



MISSISSIPPI BAPTISTS

"When thou shalt have eaten and art full; then  
beware lest thou forget the Lord".

They owe the Lord \$363,150.77



STATE MISSIONS

You owe us \$68,998.65

"He that provideth not for his own household  
has denied the faith".



ORPHANAGE

You owe us \$10,894.52

"Suffer the little children to come unto me".



HOME MISSIONS

You owe us \$58,104.12

"I was a stranger and ye took me not in".



FOREIGN MISSIONS

You owe us \$92,608.45

"How shall they hear without a preacher? And  
how shall they preach except they be sent?"

October 18, 1922.

"I have stretched forth my hands unto a disobedient and gainsaying people".



## THE SOCIAL AND POLITICAL CONDITIONS IN GERMANY

By John T. Christian

A survey of the social and political conditions in Germany will to a certain extent portray the conditions in all of the countries of Europe. I spent this summer five weeks in Germany. I know that it is unsafe for a foreigner to be dogmatic in his statements; but I have long been a student of German history and I am fairly well acquainted with present German conditions. I dismissed everything else and followed the crowd. The people are restless and there were in every place enormous crowds. It would appear that all of the people were on the move. Thousands of people, men and women, boys and girls, were on the hike. The trains were filled to their capacity, first, second, third and fourth class. I am not speaking of visitors but of the German people.

There were the most excited public meetings I have ever witnessed, both in the larger and smaller cities. I was reared in Old Kentucky, coming up as a child in the days of the Civil War, on the border. I saw the marching of armies and the thrilling excitement of those early days; but they are not to be compared with the excitement crowded into these days in Germany. The country is in a crisis. A friend of mine was telling me about an old lake in South America under the Equator. The lake was full of snakes, alligators and lizards, and covered over with green scum. One day a volcano got under that lake and blew it forty miles high into a rainbow. I do not know that Germany will be blown into a rainbow; but I do know that it is on the border of tremendous disturbances. If you should ask my candid opinion of Europe I would say that it is on the verge of a murderous war. Only the power of God will keep them out of it. The fuel is laid for a conflagration, and the minute the Allied Nations take their hands off, or divide in their diplomacy, Germany and France will be at it. Every indication points to the fact that Germany, Russia, Turkey and perhaps Japan are in a combine, and that is the most tremendous man power on earth, and all that they need is for the leashes of war to be unloosed. There is the danger of the breaking down of civilization, indeed civilization in its preservation does not seem to be in their mind at all. The powder magazine of Europe is in the Balkans. For five hundred years the nations of the Balkans have been at war. There are so many conflicting interests, so many nationalities and races, so many jealousies that a spark will at any time set it on fire. Here began the World War; and here now is the place of danger. There is every danger that this war of Greece and Turkey may become general. The world is on fire and another general war would be the most terrible disaster which could happen to mankind.

There are several things which go to point out at this time the serious condition of Germany. The first is that their ambitions have come to naught. They had the most far-reaching, far-flung ambitions of any nation of modern times. There have ever been two ideas striving for mastery among men. One is called Democracy, or the individual rights of men; the other is represented by the Divine Right of kings to rule and reign.

Only two or three times has there been a chance for Democracy to win. There was such a chance at the rise of the German Reformation; but Martin Luther threw his powerful influence with the princes and against "the common man" and Democracy lost. The second time was in the American Revolution when the Declaration of Independence was signed. Throughout the earth there went a thrill of joy. This was followed by the excesses of the French Revolution, and the return of arbitrary power. For a second time Democracy lost. In the issues of the World War there was another chance for Democracy. For the third

time Democracy lost, for a man was not permitted to express a private opinion, much less a public one, on matters of the gravest importance.

The imperial conception of government found its great expression in Julius Caesar, who organized the Republic of Rome into the Imperial Government of the Caesars. This was the most massive and masterly monarchy which ever ruled the world. This was succeeded by the Holy Roman Empire, which claimed jurisdiction over the souls and bodies of men.

This imperial conception of government found in modern times its culmination in the vaunting ambition of Germany, and it came nigh succeeding. Germany had a dream of a railroad controlled and operated by Germans from London to Paris; from Paris to Berlin; from Berlin to Vienna; from Vienna to Constantinople; and then from Constantinople through Asia Minor and the Galician Gates into Asia and down the Euphrates River to the Persian Gulf. The purpose of this railroad was to control the world. Five of the great capitals of the world were directly involved in the scheme, and the others were to be tributary to German kultur, German power, and German greatness.

The center point of this great scheme was the control of Constantinople and the Persian Gulf. Constantinople, situated as it is, is the most strategic capital in the world. It not only controls the Bosphorus, but back of it is the greatest undeveloped country in the world. England controls the key points of the Mediterranean; but the possession of Constantinople and the Persian Gulf would have given Germany the command of the earth.

This tremendous dream went to pieces. I think God Almighty broke it in pieces in the interest of the "common man". In this collapse went the German armies, German finance and the German government. There is no government in Germany to speak of. It might be said that every man does that which is right in his own eyes. I did not see six soldiers in Germany. I suppose in Germany there are men under arms; only I did not see any soldiers. The army is gone, the empire is gone, and the government is gone. Those who have charge of affairs are without experience. This is the first trouble in Germany.

There is a second trouble in Germany, and for that matter it is all over Europe, and that is hate, race hate. We know nothing about it. Most of us are kin to everybody else except the negro. We have the blood of all nations in us. Here is the Swede, the Irishman, the German, the Italian, all together making up the great American Republic. Here is a vast ocean that sweeps our Eastern shores, and another that sweeps our Western shores and we are segregated from other people, and no matter how many exceptions there may be, somehow there is a common brotherhood which exists among the people. There is none of that bad, terrible race hate that exists on the other side. A German hates a Frenchman only to be equaled by the hatred of a Frenchman for a German. They cannot speak about each other with respect. There is a difference of religion, wide and broad, whether it is Protestant, Roman Catholic, or that of the Moslem. So there are these great seething differences that exist in that land and every other land of that continent. I do not believe there can be any coordinating of interest where there is hatred. I might speak of the attitude of Germany toward other nationalities. He hates a Frenchman and he hates a Pole almost as intensely. As to the Englishman he says he is a trader. If he gets a good trade he is our friend, and if a bad one he is our enemy. As to the Americans, there is one American he never has a good word for, but outside of that one he has the highest praise for the Americans. Many of them asked me if I were an Englishman, and I would say "I am an American", and they would pat me on the back and say the American is the only friend we have. As far as I know that is

the universal feeling in Germany. I heard nothing else, except that down in Bavaria I heard that there were some disturbances; but outside of that, as far as I heard and saw, there were no kind of disturbances about Americans. Unquestionably there is in Germany that underground of hate and lack of fellowship and brotherhood. I found the same thing in France.

There is a third trouble. It was inherent in their educational system. It is really a borrowed conception from England. In fact it dates back in a conflict in the philosophy of Greece, between the systems of Aristotle and Pythagoras. So old are the origin of things. It is not so much a question of science as of philosophy. Science knows nothing of the origin of life, but only of its development. This philosophy of Evolution put wrong ideals in the German mind. The theory was that men descended from the beasts and that only the fit and strong survived. The superman had a right to exist and rule the weaker man. It was only a step to the other conclusion that the German was the superman and all others ought to serve him. That meant that there was no place for the weak, and that coming from the beast there was no harm in using the cruelties of the beast. The principal god would be that of War. The love of mother is a mere sentiment. There is no necessary place for kindness; and love, hope and faith have no place. Nothing is of value that does not give the strong man power. This was the expression of the German army. So the German army was the greatest fighting machine on earth. An acquaintance of mine who was in Luxemburg when the German army passed through that country into Belgium, said that he had never seen anything like it. He said it passed for three days and nights, and he did not think anything could stop them. The only reason that army did stop is that One rules the destinies of men.

There is a fourth proposition, the unloosing the morals of the people. I do not intimate and I do not believe that all Germans are bad. I believe there are multitudes of virtuous women in Germany; and I believe there are men in Germany as patriotic as any on earth. But war lowers the levels of society; and it has lowered the levels of Germany. Unfortunately there are multitudes of women of the street; and so far as I saw there were no restraints put on them. The great gathering place in Berlin is Unter den Linden and Friederick strass; and one can see at that point great numbers of such women. This is true to a less extent in every city and village of Germany. When the virtue of women is lowered a nation will suffer.

There is another proposition. I am testifying to what I have seen. They used to tell me that a German drank his beer; and that there was so little alcohol in it that it did not hurt him. That is not the case now. The price of beer is high and the German cannot afford enough to satisfy. He goes into a restaurant or a beer shop, or sits in front on the street, or buys it on the platform of the railroad station, gets his glass of beer, and takes out of his pack on his back black bread and perhaps a piece of sausage. But there is not sufficient kick in the beer, and so he orders a glass of whiskey, or cognac or absinthe. Germany has gone wild on drink. My hotel in Berlin was on Friederick strass, and any night from midnight to day there was the tramp of that hungry multitude going home. It was no uncommon thing for women, who were crazy with drink, to have spasms and lie down on the street in a fit. There would be a great rush of the people and she would scream and take on desperately. That is no dream—I would to God it were.

Just one other thing I mention here—the finances have gone to destruction. I do not know what the exchange is today, but awhile ago it was 1,900 marks to the dollar. It is likely to be more. The time was, not long ago, when the German mark represented a gold value, four of



I heard nothing in Bavaria I heard nothing; but outside of there, there were Americans. Un- any that under- ship and broth- in France.

was inherent in really a borrowed let it dates back Greece, between Pythagoras. So is not so much osophy. Science life, but only of y of Evolution mind. The the- n the beasts and ved. The super- rule the weaker other conclusion an and all others t that there was coming from the ing the cruelties d would be that s a mere senti- ce for kindness; place. Nothing the strong man of the German as the greatest acquaintance of hen the German ry into Belgium, anything like it. and nights, and stop them. The s that One rules

n, the unloosing not intimate and ans are bad. I virtuous women are men in Ger- earth. But war d it has lowered nately there are eet; and so far its put on them. lin is Unter den and one can see ch women. This city and village of women is low-

I am testifying d to tell me that there was s hurt him. That of beer is high ough to satisfy. eer shop, or sits on the platform s glass of beer, back black bread e. But there is and so he orders r absinthe. Ger- y hotel in Berlin any night from e tramp of that It was no un- were crazy with wn on the street eat rush of the nd take on des- would to God it

ention here—the I do not know at awhile ago it It is likely to g ago, when the d value, four of

them to the dollar, and the German mark is to-day when representing a gold value four to the dollar. Nineteen marks to the cent is the way it now stands, and the German does not make many marks a day. When I arrived at Bremerhaven there was a great strike on the German Lloyd steamship line. The salaries of the engineers, in American money, was less than ten dollars a month. The American can live on his exchange on the dollar like a rich man. At times I was ashamed of myself at the prices I paid. I would order my beefsteak, vegetables and whatever went to make a good dinner, pay one hundred and ten marks including ten per cent for my waiter, or a dinner for about ten cents. For a German this was twenty-seven dollars in his money. I went to a hotel, the best in the town, stayed three nights, and the room, not including meals of course, cost me five cents a night; but it was twelve dollars and a half in German money. I got on a train at Berlin, I am just showing the awful depreciation of things, and went to Leipzig and Dresden and to the south to Munich, and came back and traveled over central Germany, stayed at the best hotels, ate the best there was, and rode in automobiles over all the towns, saw everything on the way, was gone about twelve days and was out less than ten dollars. What I mean to say is that German money represents only the paper it is printed upon, and the faith of an uncertain government. The story is that a man started out to get on a train, and he was told that he could not carry his baggage with him; and he replied that it was not a valise but his pocket book.

What about the political conditions? There are two classes among the Germans, those who favor a monarchy and those who do not. Those who favor a monarchy are comparatively few, and they are divided into two sections. There were a few to whom I spoke who expressed some desire to have the kaiser or some other member of his family back. The invariable answer was: "The kaiser is a coward and left his people, and the crown prince is a bluffer." There are some who say they want a king of some kind. There were three classes which supported the monarchy: First, the military party. That party is gone, for they have no army. The organization went to pieces and that was the kaiser's principal support. The second class to support the monarchy was the university professor. He received 20,000 marks or \$5,000 a year, with a pension in the end. He still receives his 20,000 marks, which is less than \$20.00. He is starving to death; and it is reported that some of the professors have gone to Argentina, Brazil and certain parts of Europe. The third class were the preachers, who were paid from the taxes. I heard many of them preach and it seemed to me that not one of them had a message; and yet there never was a greater opportunity for such a man in Germany as now. The door is wide open and they can anywhere express an opinion, and the pity is that the preacher has nothing to say.

The great mass of the people do not want a monarchy; they do not know what they want. They are like sheep without a shepherd, a mighty moving mob. On the second Sunday in August I went to the Cathedral in Berlin. I came out of the building about 11 o'clock. Men and women, boys and girls assembled in the squares in front of the palace of the kaiser, the palace now is just a cheap museum. The place began to fill with people and by 12 o'clock it was literally jammed. In a few minutes there were persons speaking everywhere. Next to the palace were the flags, the red, the black and the German flags. On the statue of William the Great there was a boy astride of his neck. Adventurers, agitators and socialists, men and women made speeches. On that cold day, in August, there were many fainting in excitement. Stretchers were brought in at different times to take out this person or that. The speeches lasted till after six o'clock in the evening.

I made it my business to follow the mob. On Tuesday I happened to be in the same locality. There was another gathering of people and I went along to see what the matter was. In was the employees of a big department store on Leipziger strass on a strike. The same type of people made incendiary speeches on this occasion. I thought probably that these meetings were confined to Berlin. Shortly afterwards I was in a town made up of peasant farmers and miners mostly. Almost every one there carried burdens on their backs. This was no uncommon sight in Germany. One of the first things I saw when I arrived in Bremerhaven was a meadow. A woman and a dog were hitched to a wagon loaded with hay, and a man was lying on top of the hay. Another man was walking beside the wagon with a pitchfork on his shoulder. The woman and dog were pulling the wagon. In the town of which I am now speaking it seemed to me the older the woman the greater was the burden she carried. Some of the baskets carried on the backs of the people were as large as great clothes-baskets, and they were full of things. I saw one old woman with a basket on her back and in it was a sack that would hold three bushels, apparently filled with grain. Most of the produce of the country was brought to the town on the backs of the people. Now and then one would see a cart loaded with hay or grain.

Saturday night I heard music on the square, and I saw the people gathering. There was a large band playing martial music. Directly I heard a fife and drum with men marching down an adjoining street. Down another street would come another marching band and so on till some dozen companies came in. All of these parties had feathers in their hats. It was a celebration of the various shooting teams. In reality it was a great political rally.

On Sunday I attended the Lutheran cathedral and had started to my lunch when I heard another row on the square. The crowd the night before was not a circumstance to this one. The crowd started to marching, and I marched with them. I did not know where they were going, but I followed. We turned into a park where there was a street fair. There was beer, bad sausage and chocolate, and what not. It was just another political mob. What I am saying is that the country is stirred from one end to the other.

There are one or two more things to say. There is another side to the question. There is a French soldier who stands on the line with his gun loaded, and he is saying to the German: "You have got to pay the indemnity." The unfortunate thing is that the German has nothing to pay with. I doubt if there is much genuine money in Germany. I went over into France and I saw the standpoint of the Frenchman. I was two days on the battle fields of France. I was in an automobile and went as rapidly as an automobile can go. I have never dreamed of such destruction. I have been on most of the battle fields of the world. You can take every battle field of earth, except this one in France and Belgium and compress them into a few acres and they will not compare with this one, 500 miles long and from 40 to 150 miles in width. In much of the field there is nothing left. Where there were formerly whole towns built out of stone, in many places there is not a vestige of the town remaining in sight. Over there at Verdun there is a place where 400,000 Frenchmen fell. They picked up the bodies of 80,000 and buried them. Of the remaining 350,000 of those Frenchmen there is scarcely a bone left. One million five hundred thousand Germans fell there and the Germans took their bodies down into the gulch and buried them. For forty-eight hours there in a fort, the French and Germans fought under ground without a ray of light. Everywhere there is waste and wilderness; and there are miles and miles of wire entanglements still

standing. There are dugouts in the mountains and forests and trenches all over the hills. One can go miles without seeing a person; now and then a man and his family lives in one of those miserable dugouts. Most of those that were there died and others are in the mad-house. The Frenchman has his gun loaded and he is going to shoot. He is going to have the money. Already there are negotiations being made to pay it. That would give the German a breathing spell; and with sufficient time he will pay the reparation. The moment it is paid you have the most remarkable people in the world. The German is certainly coming back.

I think the only chance for the salvation of Germany and for civilization for the rest of Europe lies along the lines of the ideals of American thought and the American conception of religion. I think the greatest flag which ever floated over this earth is the Stars and Stripes. I was born under its shadow and I never see it on land or sea that I do not salute it. I think it stands for liberty and the equality of all people.

There are three armies keeping watch on the Rhine. Down yonder in Cologne is the British army on the watch of the Rhine. The royal standard is lifted high in the center of the city; and you can hear the proud tramp of the British soldier on his beat. On the south at Mainz is the Frenchman with his tri-color, Blue, White and Red, with his negro soldiers, with his face toward Frankfurt on the Main, and looking over Bavaria, the greatest province of Germany; and it appears to be his intention, if the worst comes to the worst, to separate it from Germany. There stands the Frenchman keeping watch on the Rhine.

Between Cologne on the north and Mainz on the south, midway at Coblenz, is the American army standing watch on the Rhine. Just over there on the other side of the river there is a great mountain. When the Lord God came to lay the foundations of the earth he laid them broad and deep there; and on the top of that mountain is a great fortification, perhaps the strongest and mightiest fortification on the Rhine; and on the top of that fortification on that high mountain is a flag pole, and there high on that flag pole floats the Stars and Stripes. And when the German sees that flag he says it represents the only friend he has on earth, for it stands for justice, righteousness and peace.

Baptist Bible Institute,  
New Orleans, La.

The recent ten days revival at the Fayette Baptist church, conducted by the pastor, came to a close with seventeen professions and accessions to the church. It was a real spiritual awakening to the church and town. Brother R. L. Cooper, of Crystal Springs, had charge of the singing. Brother Cooper is a splendid gospel singer. I commend him to the brotherhood. Since the meeting our Sunday School has reached the A-1 Standard and our church is planning to erect a modern brick church building in the near future.

#### Corinth

Dr. T. W. Young of the First Baptist church preached a great sermon on "The World's Ten Greatest Needs." It was a very sound, logical message and Dr. Young handled it in his usual scholarly manner and made a great impression on his congregation.

L. S. WRIGHT.

A great meeting recently came to a close at Carrollton, Ala. Dr. W. P. Wilks of Albany, Ala., did the preaching, and P. S. Rowland of the Home Board was the singer. There were twenty-nine additions to the church. Singer Rowland has some open dates after the middle of November, and can be reached at 120 Inverness Avenue, Macon, Ga.



## The Baptist Record

PUBLISHED EVERY THURSDAY BY THE  
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING  
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY  
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1919, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

### ARE YOU GETTING OLD?

Well let a friend throw in a few fragments of advice. Now stand still and take it. You have probably been giving it to other folks a good while and you may have arrived at the erroneous conclusion that giving advice is your special personal and exclusive prerogative. That's a mistake. This is a world of give and take, specially take, and you had just as well take yours as the rest of us. Nobody has ventured to give you any for fear you might not take anything if it were offered to you. Maybe they thought your position was sacrosanct; or they may have gotten the idea that you were grouchy, and they may have been a bit afraid of you. Well old folks are getting common in these days of athletics and good doctors, and young folks are not as much afraid of them as they used to be. So be good and listen.

It is not the number of years that tells how old you are: it's the way you behave. And the first bit of advice that we fling at your feet is, keep at hard work. A man who quits work is already dead or had better be, for what's the use of living if you don't work? If you will work hard folks won't find out that you are old. Truth is you won't be old, for old age is when a man quits work. Not when he loses his job, but when he quits working at his job while he's got a job. Hard work makes the muscles supple and the mind nimble. The way to keep up with the world is to beat the other fellow doing the job. If you can do more work than he can and do it better than he can you will never grow old. The world is looking for the man that can do the job.

Another thing might be said, Mr. Premature Centennarian: Don't talk about yourself, and don't think about yourself. And it might be added that other folks are not nearly so much interested in your children and grand-children as you are. The most painful evidence of senility is the disposition to magnify self inordinately. There are always better subjects of conversation than one's self; subjects very much more interesting—to other people. They may listen a while through politeness, but they will soon gape and show a disposition to move on. One of the most pitiful spectacles is to see a man who is allowing age to creep stealthily upon him and manifesting itself by an inordinate desire to be the whole cheese at every breakfast party and the chief figure at every funeral. For the love of Methuselah, don't do it. Let somebody else sit under the chandelier occasionally. Let somebody else serve on a committee now and then. Let a junior member of the firm preside once in a while. This thing of cabbaging all the honors isn't worth the price—premature old age.

One last word: Don't be tiresome when you go to tell anything. If you have anything to tell, open your mouth and say it out. Don't drag. Step lively when you go to talk. People will anticipate what you are going to say and beat you to it in their minds. Take them by surprise and say it first before they think it. They'll prick up their ears. Some people who are not

thinking about growing old can drag a good story to death. Hustle along, the folks can't wait for you if you talk slow. You can leave out about half of the circumlocution, explanation and tautology, and it will give you time to tell another story, and the folks will listen better. If your mind needs limbering up, get somebody to play Dixie or Yankee Doodle and lubricate your mental machinery.

Now don't get huffy. I am your friend. Truth is if you get mad—well I'm not talking to you. I'm talking to that man that is in danger of getting old, say born about 1821 Anno Domini.

### GOD IS ABLE

You will probably be surprised if you take a concordance to see how many times this expression, or its equivalent, is found in the Bible, beginning back with 2 Chron. 25:9 on through the New Testament in many glorious assurances. These passages are an oft-repeated invitation to cast ourselves unreservedly on the goodness and faithfulness and power of God for help in an emergency or in a time that calls for service of special devotion. In the first passage referred to above the king of Judah had entered into an unholy alliance with the wicked king of Israel, had hired soldiers and paid them a large sum of money for their promised assistance. A prophet was sent to rebuke him for this bargain and insist that he must dismiss these mercenary soldiers. "But", said Amaziah, "I have given them my good money and I will lose all that if I dismiss them." That's all right replied the prophet, "The Lord is able to give thee much more than this." You will never lose anything by doing right in the sight of God. On the contrary you are sure to lose if you have God against you. You can afford to throw away any investment you have in wrong doing and turn to the Lord with a purpose to obey what He commands. You cannot afford to cleave to any investment in wrongdoing, for it is too much like going into a burning building and losing your life by trying to save a dollar's worth of merchandise.

But it is not simply in separating ourselves from investment in wrong or questionable things that we can afford to trust God for results. But more than this it is in investing what we have in the work of God in ministering to others that we can be sure of His support and help. Take for example the passage in 2 Cor. 9:8, "God is able to make all grace abound toward you." In this Paul is waging a campaign for the enlistment of the energies and sympathy and financial support from the churches in a great enterprise of ministering to the necessities of the saints. He takes two whole chapters in this epistle to draw out their assistance in this great Christian project. He uses a many sided appeal, to many motives. Drawing to the close of his appeal he says, "God is able to make all grace abound toward you, so that ye always having all sufficiency in all things, may abound to every good work. As it is written: He hath dispersed abroad; he hath given to the poor; his righteousness remaineth forever. Now he that ministereth seed to the sower and bread for food shall supply and multiply your seed for sowing and increase the fruits of your righteousness." That is to say, God is able to bring returns. He is managing all the world's affairs; he is determining the markets and the world's produce, and he will see that you are not the worse for your giving; yea rather that you are rewarded temporally and spiritually for your service to others in His name. There is no use to decry the appeal to the hope of reward. The Lord uses it and He makes good His promise. Jesus said, "Give and it shall be given you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again." It sounds like an echo of this where Paul says, "Whatsoever a man soweth that shall he also reap", and again when

he says, "He that soweth sparingly shall reap also sparingly and he that soweth bountifully shall reap also bountifully." Put the Lord to the test. He invites you to do it. All His promises are in Christ Jesus Yea and Amen. God is able and He will turn the world upside down before He will allow one of His promises to go unfulfilled. There was never a better time to try out the promises and power and faithfulness of God than now when we are seeking to conclude our Convention year by filling up the Lord's treasury, and making possible a larger program of service to the world's need.

Dr. W. M. Bostick of Bellevue church in Memphis is assisting Pastor C. S. Wroten in a meeting at Moorhead.

Of the 1,400 students at the Mississippi A. and M. College 629 give the Baptist as their church preference, 509 the Methodist and smaller numbers other denominations.

It is said that nearly a quarter of a million people are moving out of Thrace, the country near Constantinople, fearing massacre by the incoming Turks.

We would like to call the attention of the subscribers whose time expires in October to the fact that they will only receive one more issue of the Record unless we receive their renewal. Look at the label on your paper and if it reads October please send in your renewal promptly so that you will not miss an issue.

Mohammedans are prohibitionists, and when they take possession of Constantinople and eastern Thrace, those places will go dry.

Brother B. F. McPhail is happy in the awakening that has come to his church in Oktibbeha county, Chestnut Log. There is a genuine spiritual life and they are taking hold of the Lord's work with a good will. The pastor's salary has been increased and \$40.00 was recently sent as a contribution to the objects included in the Campaign.

The church at Hazlehurst called Rev. A. F. O'Kelly of Perry, Fla., and he has accepted to begin work the middle of November. Dr. B. D. Gray speaks most highly of him as his one time pastor. The brotherhood of Mississippi will joyfully welcome him, and he will find a great reception and fine opportunity at Hazlehurst.

Miss Mary Ratliff, whose excellent historical sketch of Mississippi Baptists appeared in the Centennial Number of the Record, writes to correct two errors appearing therein. Chloe Holt was not a negro woman; and it should have been said that Captain Ratliff was 66 years a member of the Convention and 22 years an honored officer.

The Baptist exhibit at the State Fair was every way creditable and helpful. The Methodists were just across the way and they had an exhibit that attracted wide attention and favorable comment. The Baptist Parade on Baptist Day surpassed anything of the kind that had ever been in Jackson, both in the length of it and the artistic arrangement. It went off without a hitch or a flaw. The floats representing the Colleges, the Hospital and the Orphanage were what all the ladies call BEAUtiful. It was a spectacle to be proud of. All four colleges, Mississippi, The Woman's College, Blue Mountain and Clarke, were well represented. The children of the Orphanage were led by a handsome float which carried Mrs. Carter and others. The Hospital sent a float decorated with nurses in uniform. The ladies put on an instructive pageant in the evening; and Mississippi College won the football game.



The paper mill near Moss Point will increase the number of men employed to four or five hundred, with a capital of two million dollars. This is one of our mission fields.

Dr. T. W. Young, pastor of First Church, Corinth, has welcomed 75 new members since April 1st. Rev. Gypsy Smith will begin a meeting in Corinth next April, all the churches of the city cooperating.

For the rest of this year Pastor Ben Cox of Central Church, Memphis, will preach a series of sermons on "The Victorious Life." Recently was concluded the third annual Bible Conference in this church.

On October 30th to November 2nd the Health Boards of Mississippi and Louisiana will hold jointly in Jackson, Miss., a Public Health Institute for health officers and others interested in public health work. Specialists in several lines are on the program and the subjects are of popular and very vital interest.

Brother Ben Hill, who was a hundred years old last July, attended the Baptist Centennial in Jackson last week. He was born in Lowndes county, Alabama, and has lived in Mississippi during most of his life. He lives in Winston county, six miles from Louisville, and occasionally walks into town. His mind is bright and he seems to have several good years ahead of him. He is the father of ten children, six of whom are still living. He has been a Baptist only about half a century.

On Baptist Day at the State Fair the paid admissions exceeded 25,000. It is said the receipts for that day were \$4,000 more than they have ever been in the history of the Fair. Not all of this was due to the Baptists, as this was also the day for the fraternal orders.

On Thursday of last week a large representation from the four Baptist colleges in the state, including the presidents of all of them and members of the boards of trustees met in Jackson to confer about the future welfare of the schools. The Education Commission was also in the conference, called by Secretary D. M. Nelson. It was decided to recommend to the approaching State Convention in Grenada that a bond issue of \$250,000 be authorized for the benefit of Mississippi College, that it may comply with the requirements for standardization. It will also be recommended that in some way \$10,000 each be secured each year for the next two years for Blue Mountain College and Mississippi Woman's College. The demands of these schools now make enlargement a necessity.

Mr. Lloyd George has resigned as Premier of Great Britain. He has held office after all the other prominent figures in the prosecution of the world war were set aside. His retirement may be only temporary. His service has been of great benefit to England and the world.

### A SURE SIGN

We predict that there will be very few changes in pastorates this fall. We base our judgment upon the surprising lack of glowing reports of great accomplishments which usually appear a few months before the actual change takes place. The minister must not be charged with sole responsibility for these symptomatic effusions. The church itself is usually a party to them for does it not want a change, and does it not want to make a favorable impression upon the next martyr to be? Here The Baptist, as usual, serves both the pastor and the church.—The Baptist.

## WITH THE MISSIONARIES IN THE ARGENTINE REPUBLIC

By J. F. Love

Our last note of missionary travels in South America closed with departure from South Brazil Mission for Argentina. We slipped out of the beautiful harbor of Rio de Janeiro at one of the most favorable hours to get an impression of the sublime beauty of the harbor and the brilliantly illuminated city. The circling shore-line blazed with arc lights which were reflected in the waters of the bay, the lamps of the crisscross streets made up a lacework of illumination. Corevada with back to the darkness, kept majestic guard of the city and Assucar, with an electric crown on its head, stood sentinel over the harbor, when the little French ship on which we took sail moved cautiously among the craft at anchor in the bay and steamed toward the open sea. We had for table companions on the four day trip an English-American, a Chilean Roman Catholic bishop and two priests. Fortunately we do not suffer seasickness or the odors from the steerage would have cost us our meals for three days. But we have never missed or lost a meal at sea.

We were greeted at the wharf in Buenos Aires and hurried to the home of Brother and Sister Phillips, where with thoughtful consideration we were entertained during our stay in this the greatest city in South America. In many respects Buenos Aires and Argentina have their own characteristics and differ from all other Latin American countries and cities. The city of Buenos Aires, the capital of Argentina, passed the 1,600,000 population mark in 1916, and probably has now 2,000,000. It is literally "a city of magnificent distances", for it covers more territory than New York or London, and has much to show a visitor in parks and beautiful driveways. Through the courtesy of Mr. Francisco Maroni, a young business man and active member of one of our Baptist churches in the city, we had a most delightful automobile ride among the most engaging scenes and sights for which Buenos Aires is distinguished. This ride with pleasant company refreshed a jaded mind and body.

Roman Catholicism is in evidence here as in every city in South America. Her immense and costly cathedrals and churches, placed in the most conspicuous places on almost every public square, challenge attention. Rome lives in the public eye—except in such behavior as her sons prefer to hide behind great walls and in cloistered cells. Their churches are the conspicuous objects in every city. Their bells din the ear by day and by night. Her priests by their dress and her nuns by spectacular headgear, etc., her numerous possessions and firearm celebration, keep Roman Catholicism before the public not infrequently to public inconvenience and annoyance. In some of the cities of South America the Catholics claim a church building for each day in the year. What an army of priests, monks and nuns the nation of South America are feeding, to say nothing of the revenue which is collected and sent to Rome! Roman Catholicism is an incubus upon human life and industry in these southern lands which will continue to doom millions of the people to illiteracy, poverty, superstition and want until the people by enlightenment from other sources and by owning their own souls shall throw it off. Argentina is a republic with well-defined laws which look to relief from this ancient foe of the people, but Rome never sleeps and is without Christian conscience when her interests are at stake. The church has its hand in the public treasury, shares the benefit of national lotteries, and claims regularly her royalties from the horse races which are conducted on Sundays, and which have made Buenos Aires famous, and must make the Roman Catholic church which profits by this ungodliness infamous. The fact that these races

are pulled off on Sundays does not trouble the conscience of Rome nor mar her pleasure in the revenue which they yield to the church.

Our Northern Methodist brethren have adopted a rather singular nomenclature for one of their churches in Buenos Aires, and one which if not selected with a view to deception, nevertheless is misleading. Instead of calling their church a Methodist church, they call it "The American Church." This makes it easy for them to bag some loosely attached members of other denominations who visit or make their homes in Buenos Aires. We believe that the denominational work ought to be done frankly under denominational names.

As much as there is to be said about Roman Catholic behavior in South America, we must at present devote the brief space for this article to Baptist affairs in Argentina. Southern Baptists began work here eighteen years ago. We have thirty-two churches in the Republic. In Buenos Aires we have nine churches and sixteen stations. We have here also a boys' school headed by Brother Bowdler, a seminary presided over by Brother Sowell, and a publishing house directed by Brother J. C. Quarles. All of these agencies are already doing excellent work and are only entering upon what we confidently expect to be great careers of usefulness if only Southern Baptists will so adjust their benevolences to Foreign Missions as to give these institutions at least a small part of the support which they give similar institutions at home. The opportunities before and the demands upon these institutions justify such support. Buildings should be provided at once for our schools here. There is scarcely any need in North America so urgent as this need.

After conferences, examination of properties, preaching services, etc., in South America, we took steamer for Montevideo, having got permission to get out of and into Argentina and out of Uruguay by taking boat to Montevideo one night and back to Buenos Aires the next. This gave us a day and a night service in the capital city of Uruguay. The hours were filled with rich fellowship with Brethren L. C. Quarles and B. W. Orrick and their good wives, and in examination of our points of contact with the city and in a delightful evening service with the manifest blessings of the Lord attending. The work in Montevideo is one of our later undertakings and is included as a part of the Argentine Mission. The city is one of great importance, being a seaport and containing a population of 350,000, which is nearly one-fifth of the population of the nation of Uruguay. The Secretary of the Foreign Mission Board is shamed in the presence of such an opportunity and need and the insignificant equipment which has been given the missionaries in this great city. Southern Baptists are putting into villages of 500 people here and there all over the South more equipment for their evangelization than we have undertaken to put in this city of 350,000 souls and the nation of Uruguay. This missionary post like a hundred others ought quickly to be reinforced with missionaries and equipment through which those on the field and those who are sent can make their lives effective in a most promising missionary opportunity. We have constantly wished that home boards of deacons, who in their splendid enthusiasm for the cause of Christ within the field of their observations, are erecting in towns and small cities church buildings costing from \$100,000 to \$500,000, could in a body visit some of these mission fields and see the equipment which we are giving our missionaries with which to compete with Roman Catholics supplied with every human means. To illustrate, suppose such a body of deacons could visit Buenos Aires, look at the great cathedral where a strong pastor is striving to commend to the people of that city our Baptist mes-

(Continued on page 6)



## IS THE BIBLE THE INSPIRED WORD OF GOD?

In the foregoing articles we have given reference to some twenty or more predictions of the Old Testament, and have shown their fulfillment, either by the New Testament or by history.

Now those predictions were either guess work or the prophets were inspired. Now let's see if those events with their fulfillment could have been guessed out so completely:

First, let us take this question and consider it from a historical standpoint: Let us suppose that some one in 1860 had attempted to guess out the leading events which should transpire in Europe and in America in the next sixty years; the leading events of France, such as the declaration of war against Germany, the conquering of France by the Germans, the siege of Paris, the dethronement of Louis Napoleon, his banishment and death, the establishment of a republic, and the terrible conflict between the different factions and the new government; and the leading events in Spain—the removal of Queen Isabella, the struggles of the Liberals and the Carlists, the establishment of a new dynasty under King Amadeus of Italy; his abdication and the subsequent republic, the overthrow of the republic and the enthronement of King Alphonso. And suppose he had tried to guess out the recent world war with all events leading thereto, and how many nations would be involved, and the entering therein of the United States before the war could be closed, and many wonderful events that transpired during the world war, too numerous to detail, with number involved and number slain. I presume he would have made some great blunders; don't you think so? On the supposition that he would not, that he would have pictured out everything completely as it did afterwards transpire, don't you think that it would have been sufficient evidence that he was inspired by God, from the fact that everyone knows that such events are hidden from human knowledge?

Now, if not one has ever predicted the history of any nation, is it not proof of the fact that those prophets who predicted those events just as they afterwards transpired, were inspired by God? If a man were accused of the crime of murder, and arraigned before a court for trial and some five or six of our best citizens, the most truthful and upright, were to appear as witnesses and each one testified that he saw the accused kill his victim in broad daylight and was a matter of his personal knowledge, do you think the court or jury would doubt the facts? By no means, their testimony would be conclusive that he had done the deed.

Now there are perhaps hundreds of predictions to be found in the Bible of which history shows their fulfillment, though a few of such proofs make it conclusive. Now are those predictions and their fulfillment sufficient proof of the inspiration of the Bible? Let's see—Testimony in order to be of value must be adapted to the subject under investigation, if you wish to prove the length of a house you readily do it by applying a measuring instrument. If you wish to prove that sugar is sweet, or that vinegar is sour, you don't do it by a measuring instrument, you do it by the sense of taste—no other proof will answer. If you want to prove that George Washington was the first President of the United States, can you do it by a measuring instrument, or by the sense of taste? No, not one of these proofs will do. Here is a historical question and you must have historical proof. If you undertake to prove that it is wrong to steal, or kill, you could not do it by any of the above proofs, but those are moral questions, and you would have to bring moral proof.

So likewise, when we want to make proof that the Bible is the inspired word of God, we must make such proof as is adapted to the question. By taking those future events which were so completely pictured out to a letter by the prop-

ets, which history has shown were so completely fulfilled, as sufficient evidence to show the Bible to be inspired, from the fact man uninspired, has never been able to foretell anything of any importance. The Bible then must be inspired.

R. A. BRECKENRIDGE.

## THE SUPERABUNDANCE OF GOD'S GRACE

By Rev. J. G. Gilmore

A Sermon preached before the Pike County Baptist Association Sept. 27, 1922, and published by the request of the Association.

Text, Rom. 5:20: "And the law came in besides, that the trespass might abound: but where sin abounded, grace did abound more exceedingly."

### INTRODUCTION

By a careful reading of the chapter we find the following:

1. That sin entered into the world by one man, and that as a result that death passed on all men. Verse 12.

2. That death was by one man, Adam, and that life was by one man, Jesus Christ. Vs. 15.

3. That CONDEMNATION was by one man, Adam, and that JUSTIFICATION was by one man, Jesus Christ. V. 16-18.

4. That many were made sinners by one man, Adam, and that many were made righteous by one man, Christ. Verse 19. In this we see the work of the Two Adams. Verse 14. I Cor. 15:21-22, "But now hath Christ been raised from the dead, the first fruits of them that are asleep. For since by man came death, by man came also the resurrection of the dead."

### I.—Adam's Sin or the First Sin Man Committed

Without a careful study of the scripture we might conclude that that sin was a sin of disobedience, or the eating of the forbidden fruit. But a careful study will reveal to us that prior to the act of disobedience there was a worse sin and the one out of which the disobedience grew. God had forbidden them to eat of fruit of a particular tree, and said, Gen. 2:17: "But of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

Now just so long as they believed God's statement they did not eat. But we at once read that the devil approached Eve and said, Gen. 3:22: "Ye shall not surely die, for God doth know that in the day that ye eat thereof that your eyes shall be opened and that ye shall be as God, knowing good and evil."

This was the devil's first great lie, enclosed in a package of the truth. The truth that he spoke was, "That he shall know good from evil, etc." The lie was, "Ye shall not surely die." To believe God was to disbelieve the devil and to accept the devil's statement was to discredit God's. If God had told them the truth then the devil told them a lie. They could not possibly believe God's statement, "Ye shall surely die," and the devil's statement, "Ye shall not surely die." To believe either one of these statements necessarily discredits the other. So Adam and Eve had to first disbelieve God, before they disobeyed God, so the condemning sin was unbelief, out of which grew disobedience.

### II.—Unbelief Then Was Man's First Sin

Unbelief then being the original sin, from it has sprouted all manner of sin, Jesus says in speaking of man's depravity in John's gospel, 8th chapter and the 40th verse through the 48th verse, as to just what he thinks of man. "If we study the scriptural account of man after his banishment from the Garden we will find him constantly on the retrograde, and when we reach Gen. 6:5-14 we find God saying, "God saw that the wickedness of man was great on the earth, and that every imagination of his heart was only evil continually, and that it grieved God that he had made man." And that all this wickedness

was previous to the flood, a period supposed to be about 700 or 800 years, and that it was also about 800 years before God gave the law on Mt. Sinai.

### III.—The Purpose of the Law

The text tells us plainly that the law came that the offense might abound. Its purpose was not to create the offense, but it came as a result of the already created offense.

It was not to make men sinners, but to reveal to them the fact that they were sinners. See Rom. 7:7.

Neither was it to bring sin into existence, but to bring to our knowledge the sin that already existed in us. See Rom. 7:13; see also Rom. 8:20.

It was not given that we might transgress it, but because we had already transgressed God's law. See Gal. 3:19.

Neither was it to produce death, for we read that death had already reigned from Adam to Moses, etc. Rom. 5:14.

Nor was it given that we might boast of having kept it, but to shut our mouth and make the whole world guilty before God. Rom. 3:19.

Now the person who thinks that there is life in keeping the law is certainly deceived by it. See Rom. 7:11.

Since therefore the law reveals to us our state by nature, and our need of a Savior, it must be construed as a great blessing if we do not misuse it. We are warned by the apostle, I Tim. 1:8, "But we know that the law is good if we use it lawfully." But see who it was intended for. Not for the Godly, but ungodly. Now any blessing that we enjoy may be converted into a curse. The automobile, for instance. It may be used for God's glory, but my observation is that it is one of the greatest agencies today in the hand of the devil. Electricity is a great blessing if properly used, but will kill one if misused. A mirror will reveal to us the dirt on our face, but surely we would not be foolish enough to undertake to remove it with the mirror. Soap and water would be the remedy. The law reveals to man his sin, but he makes a fatal blunder if he resorts to the law to remove his sin. We read in Heb. 9:22, "That without the shedding of blood there is no remission of sins." Then the following scriptures show us the value of the blood of Christ, which is God's remedy for sin: Heb. 9:7-12; Eph. 1:7, and I Jno. 1:7.

Another thing that we learn from the study of the scriptures, was that when the Jews, to whom the law was given, when he had violated its commands never undertook to keep it for justification, but looked to the sacrifice offered by the priest. So it is, my brethren, we should never look to our obedience to the law for salvation from sin, but to the sacrifice offered on the cross by the Lamb of God, and the later atonement that he made in heaven for us. See Heb. 9:1-28.

### IV.—The Purpose of the Law Was to Lead Us to Christ

We read in Gal. 3:24 that "The law was to bring to Christ." It first led us to see ourselves condemned before God, lost and ruined. Our need of a Savior then pointed us to Christ a suitable and all sufficient Savior, "Who was able to save to the utmost all who would draw near through him, seeing that he ever liveth to make intercession."

### V.—God's Opportunity to Display His Grace

The depravity and retrogression into which man had fallen afforded God the opportunity to display his grace. God had already displayed his power in the act of creation and the operation of the universe. But it was not until this condition existed with the man whom he had made that God could display his grace.

Grace is always unmerited favor, and so long as man remained obedient, he did not merit any favor from his creator, but when he who was created in the image of God had fallen from his created state he merited only the wrath of the Creator who had warned him as to the results before he ate.



and supposed to  
at it was also  
the law on Mt.

Law  
the law came  
s purpose was  
me as a result

, but to reveal  
sinners. See

existence, but  
that already  
also Rom. 8:20.  
transgress it,  
aggressed God's

1, for we read  
from Adam to

boast of hav-  
and make the  
Rom. 3:19.

at there is life  
received by it.

to us our state  
or, it must be  
ve do not mis-  
tle, I Tim. 1:8,  
d if we use it  
eded for. Not

any blessing  
to a curse. The  
y be used for  
that it is one  
the hand of the  
ing if properly

A mirror will  
but surely we  
rtake to remove  
r would be the  
a his sins, but  
orts to the law

ob. 9:22, "That  
re is no remis-  
ing scriptures  
Christ, which  
7-12; Eph. 1:7,  
m the study of  
Jews, to whom  
olated its com-  
t for justifica-  
ffered by the  
e should never  
for salvation  
ed on the cross  
ater atonement  
ee Heb. 9:1-28,  
to Lead Us to

he law was to  
o see ourselves  
ruined. Our  
us to Christ a  
"Who was able  
ould draw near  
liveth to make

ay His Grace  
on into which  
opportunity to  
eady displayed  
and the opera-  
not until this  
om he had made

or, and so long  
not merit any  
n he who was  
fallen from his  
e wrath of the  
to the results

The scriptures reveal to us that it was God's eternal plan to save man "by grace". In Gen. 3:9 we hear God saying, "Adam where art thou." This is the voice of grace. Notwithstanding that he had sinned and rebelled against his Maker yet because of the graciousness of God he did not utterly cast him from his presence, but sought him out from his hiding place, and revealed then and there to him that a plan for his redemption would be provided. In Gen. 3:15 God says, "The seed of the woman shall overcome the serpent", a prophetic reference to Christ.

In Gen. 3:7 we find man's first attempt at justification by works, for we read, "They made for themselves aprons of fig leaves, to cover their nakedness. But later on in verse 7 we see that these garments did not hide their nakedness, or satisfy their conscience, for they proceeded to hide themselves. So we next see God displaying his grace. In Gen. 3:21 "God made for them coats of skins". An innocent animal had to give its life in order that man might have a covering for his sin. This is a substitutionary act, which was also prophetic of Christ's death on the cross. Only the righteousness of God by faith in Jesus Christ imputed to us can justify a soul.

**VI.—The Exceeding Abundance of God's Grace**  
We read: Sin abounded in condemning God's creatures. Grace abounds in justifying God's children. Condemnation is by sin, justification is by faith. Sin puts the transgressor under the condemnation of the law. Grace through Jesus Christ removes the condemnation and places us above the law. Rom. 6:14 and Gal. 3:13.

The state of the believer into which grace has brought him is indeed a blessed one. We find the following: II Cor. 5:17, "That he is a new creature"; Gal. 4:7, "That he is an heir of God"; Gal. 3:26, "That he is a child of God"; Rom. 8:15, "That he is free from bondage"; Rom. 8:2, "That he is free from the law".

But again we learn that these new relationships do not change his obligation. The grace of God which brings freedom to us from the law of sin and death does not release us from obligation to God our great heavenly Father. They only increase our obligation.

A son is free from legal obligation to his parents the day he reaches his majority. But all of the courts of the land can not release him from the obligation that he owes to these same parents, because of the relationship that they sustain toward each other. Christ is the end of the law for righteousness, but the beginning of the law of obligation.

**VII.—The Rule Governing the Christian's Life**  
Heb. 10:16: "This is the covenant that I will make with them in those days saith the Lord, I will put my law in their heart and in their minds will I write them."

See the following scriptures: I Jno. 2:6; Eph. 5:1; Rom. 12:1-2, etc.

#### VIII.—Law and Grace

We should ever keep in mind the distinction between law and grace. They differ very materially in their origin as well as purpose.

The law originated with Moses. Grace came by Jesus Christ.

The law brings a knowledge of sin. Grace removes the penalty of sin.

The law is a minister of condemnation; grace a minister of justification.

The law curses the disobedient; grace blesses the believer.

The law kills; grace makes alive.

The law shuts every mouth before God; grace opens them to praise God.

The law utterly condemns the best of men; grace justifies the worst of men.

The law never built a religious college; grace is dotting the land with them.

The law never built an orphan's home; grace has them every where the gospel is preached.

The law never sent out a Missionary; grace preaches the gospel to every creature.

The law never held an Association or Convention, grace brings us together to confer about our Lord's work and the extension of His Kingdom.

Though we are redeemed from the curse of the law let us never lose sight of the fact "That we are not our own, that we have been bought with a price, and that God expects us to glorify Him with our mortal bodies while we live here below." I. Cor. 6: 19-20.

"I beseech you therefore, brethren, by the mercies of God, that Ye present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service." Rom. 12: 1.

### THREE SOUTHERN BAPTIST MISSIONARY HEROES TO RECEIVE DUE RECOGNITION OF THEIR LABORS IN CHINA

At the meeting of the South China Mission last month a motion passed our Mission suggesting that a suitable memorial be prepared setting forth the labors of Drs. R. H. Graves, E. Z. Simmons and G. W. Greene. The record of these three great heroes is still fresh in our minds. Their long period of service in China and successful careers as pioneers and great builders for the kingdom of God ought to be an inspiration to men and women in all mission fields and a joy and encouragement to both young and old in the home land. Their faithfulness and exploits in the midst of trials and opposition mark them as among the world's great missionaries of all lands. The record of their lives should be given to Southern Baptists and all the Christian world.

#### How You Can Help in Preparing This Record

You may know incidents concerning these men, have letters bearing on their lives in the home land or in China, know about how they spent their boyhood days, how they lived and labored before they came to China, and other items of interest that ought to be included in this record. If you do, please write these out and send to Rev. J. R. Saunders, Tung Shan, Canton, China. This information should be sent us as soon as possible.

#### This Request of Special Interest to Mississippi Baptists

Dr. E. Z. Simmons spent his boyhood days in this beloved state. He was reared south of Corinth and the writer was reared just across the line in Tennessee. No one ever loved his native country more than Dr. Simmons. It was my great privilege to spend much time in his home and have him and Mrs. Simmons in my home during the first years Mrs. Simmons and I labored in China. He was as a father to us. I had to take charge of the work he began in the Hak-ka field. In our conversation in the home and on the road he often spoke about the Baptist work in Mississippi. He kept in close touch with the work there and loved every worker and was concerned about every phase of the work. His stern manhood and heroic mold made his life count in a large way wherever he went.

We shall look to Mississippi Baptists to furnish us much useful material for his life we are to write.

Also Dr. R. H. Graves had, as his companion and helper in his work here, his noble wife, the daughter of General Lowrey. She labored with him for many of the most fruitful years of his life and still remains here as a great power in all lines of work. Dr. and Mrs. Graves made Mississippi their home during parts of their furloughs. You may have treasured in your memory incidents of these furloughs that we ought to have. If so, please send this to us promptly.

Yours most gratefully,

J. R. SAUNDERS,  
For the Committee.  
Canton, Tung Shan, China.

#### WANTED

45 Girls, Hughla Dockery training school for nurses. 155 now enrolled. No better living accommodations in any school in the South. Splendid home with every modern convenience. When 45 are accepted, only vacancies for two years will be for 22 graduating next June.

Baptist Pastors please see that first opportunity is given Baptist girls. Qualification—High school education, good health, well recommended. Write at once to Miss Myrtle Archer, Baptist Memorial Hospital, Memphis, Tennessee.

### ITEMS FROM THE BAPTIST MEMORIAL HOSPITAL

There are several such items in the working of the Training School in these recent weeks. The requirements for entrance have been advanced to two years of High School work; the idea is put in better material and send out a better product. The enrollment in the school has doubled in the last six months; it is now 150. With the high grade training offered and the delightful living conditions the school will be more and more attractive. Some 25 more students can be admitted, then there must be a waiting list.

The persistent request of Acting Superintendent Dr. W. R. Bethea that he be released to give his full time to the X-ray department has been complied with. He was held on to for two reasons: He did the work so well that the trustees were loath to give him up, and a suitable man was hard to find. At last Mr. Joseph Purvis, for some time with the Methodist and General hospitals, and a Baptist, has been chosen superintendent. Everything is moving well since his entrance upon the duties September first.

I failed to mention all the interesting items in the Training School: Well organized Students' Government was established in August, wise choice was made in electing officers and the system is proving satisfactory to all concerned. One of the first things done was to put in a brief morning devotion in connection with roll call.

A pleasant service in honor of the many new students recently come in was held in the prayer meeting the first Monday night in September. Special music and appropriate remarks were the features of the meeting.

August was a new banner month, 800 patients being admitted. The pastor has attended, so far, five Associations in the nearby territory. He missed some, being off on a brief vacation the last half of September.

M. D. JEFFRIES.

### COMPARATIVE STATEMENT HOME MISSION AND CHURCH BUILDING LOAN RECEIPTS MAY 1st-OCTOBER 1st

	1921	1922
Alabama	\$ 7,077.23	\$ 9,487.84
Arkansas	5,815.77	27.00
District of Columbia	1,512.20	
Florida	4,856.28	3,841.54
Georgia	16,941.46	12,531.91
Illinois	1,346.73	1,100.00
Kentucky	22,334.57	14,077.87
Louisiana	3,883.20	2,708.38
Maryland	8,600.00	4,500.00
Mississippi	7,334.44	5,106.37
Missouri	3,447.02	7,965.29
New Mexico		
North Carolina	12,862.79	3,438.20
Oklahoma	4,088.32	7,431.05
South Carolina	5,686.98	2,526.80
Tennessee	11,801.15	4,363.10
Texas	444.94	529.00
Virginia	36,013.54	29,126.22
Miscellaneous	901.87	2,545.66
Total	\$154,948.46	\$111,308.81



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

MRS. A. J. AVEN, President, Clinton  
 MRS. R. L. BUNYARD, 1st Vice-President, Canton  
 MRS. F. M. DOUGHTY, 2nd Vice-President, Shaw  
 MRS. C. LONGEST, 3rd Vice-President, University  
 MRS. J. K. ARMSTRONG, 4th Vice-President, Louisville  
 MRS. JAMES CHAMPLIN, 5th Vice-President, Hattiesburg  
 MISS JENNIE WATT, 6th Vice-President, Columbia

MRS. A. J. AVEN, W. M. U. Vice-President, Clinton  
 MISS P. L. LIPSEY, Recording Secretary, Clinton  
 MISS PANNIE TRAYLOR, Young Peoples' Leader, Jackson  
 MRS. D. M. NELSON, College Correspondent, Clinton  
 MRS. J. L. JOHNSON, Training School Trustee, Hattiesburg  
 MRS. W. H. DAVIS, Margaret Fund Trustee, Jackson

MISS M. M. LACKEY, Editor and Corresponding Secretary, Jackson

MRS. HENRY F. BROACH, White Cross Work, Meridian  
 MRS. H. J. RAY, Mission Study Leader, Grenada  
 MRS. HENRY F. BROACH, Personal Service Leader, Meridian  
 MRS. R. B. GUNTER, Stewardship Leader, Jackson  
 MISS M. M. LACKEY, Editor W. M. U. Page, Jackson  
 MISS M. M. LACKEY, Treasurer, Jackson

## OTHER MEMBERS EXECUTIVE BOARD

MRS. R. L. COVINGTON, 1st District, Hazlehurst  
 MRS. H. L. MARTIN, 2nd District, Indianaola

MRS. Wm. B. JONES, 3rd District, Baldwin  
 MRS. R. L. CARPENTER, 4th District, Starkville

MRS. W. J. PACK, 5th District, Laurel  
 MRS. J. A. TAYLOR, 6th District, Brookhaven

## "FROM STRENGTH TO STRENGTH"

(Continued)

In 1900 Dr. F. H. Kerfoot was elected Corresponding Secretary of the Board. As Dr. Henning beautifully expresses it, "He literally died in this harness, June 22, 1901. His mortal remains were tenderly interred in the cemetery at Shelbyville, Kentucky. Death did not spare him to serve long, but his mind, enriched by habits of studiousness and fine scholarship enabled him to serve well."

Dr. F. C. McConnell was the efficient Assistant Secretary of the Board during the latter years of Dr. Tichenor's administration. He went back to the pastorate for a season subsequent to this, but upon the death of Dr. Kerfoot he was elected Corresponding Secretary. "Dr. McConnell brought to the Board a reinforcement of his resourceful mind, his large vision and his influential eloquence. After one of his fine speeches on Home Missions, the Religious Herald of Richmond, Va., spoke of him as 'Forensic Cyclone McConnell.'" (Henning.)

In 1903 the present Corresponding Secretary, Dr. Baron DeKalb Gray, was elected as successor to Dr. McConnell. He has served up to the present time. This little book is largely a record of the accomplishments—the development and growth—of our Home Mission Board under the guidance of this man of God, during the past two decades. During his years of administration the departments that were already in operation have been greatly developed. Other departments have been added until today this Board, like a prolific mother, who has given to the world sons, many and stalwart, beholds them spread almost from ocean to ocean, and even unto the isles of the sea.

These departments, as discussed separately in the pages of this book, are co-operative missions, Mountain Schools; Evangelism and Enlistment; Foreigners, Indians, Negroes, Cuba and Panama; Soldiers and Seamen; publicity; and Church Extension. The rapid growth of each phase of the Work has made it essential for each department to be under the supervision of a Superintendent.

As members of the Woman's Missionary Union, auxiliary to the Southern Baptist Convention, let us study carefully and prayerfully the workings of each of these departments. And then using the knowledge we have obtained, let us wisely place each department where it rightfully belongs, in our prayer life and in our planning, thus forming a beautiful mosaic fit for the Master's eternal temple, and known and honored in its completeness as the Home Mission Board.

## W. M. U. OF NEWTON COUNTY ASSOCIATION

The Woman's Missionary Union of Newton County Association held its second annual meeting October 4th at Mt. Vernon church.

Our beloved Superintendent, Mrs. H. T. McLaurin, was in her place, and the meeting opened by singing "How Firm a Foundation."

The devotional was led by Miss Mary Simmons of Bethel, and a splendid paper on "Our Opportunities" was read.

After hearing the reports from the societies we were led in prayer by Mrs. L. H. Armstrong of Mt. Pleasant.

We then had reports from associational officers, Mrs. L. H. Armstrong making a most excellent report on Mission Study. Mrs. R. S. Majure made a splendid talk on "Our Work With the Negroes."

After appointing of committees we adjourned for the eleven o'clock service of the association. The sermon was preached by Brother Parker of Union, his theme being Stewardship.

After a bountiful dinner served by the Mt. Vernon ladies, we opened our afternoon service by singing "We're Marching to Zion." Then all stood and repeated our watchword and sang again our Woman's Hymn. Mrs. W. H. Thompson then led in prayer.

It was our privilege and great pleasure to have with us our State President, Mrs. Aven, and our District Vice-President, Mrs. Armstrong.

Mrs. McLaurin at this time presented Mrs. Aven to the Union. She brought us a thrilling message. It was a joy to hear her and we feel that her message sank deep into the hearts of her hearers.

We then heard an address by Dr. B. C. Henning of Atlanta.

## Reports of Committees

Nominating Committee reported all associational officers renominated with the exception of Personal Service, and Mrs. W. B. Crosby was nominated there. The reports were all adopted.

Mrs. Armstrong, our District Vice-President, was then presented to the Union. It was a pleasure to have her with us. She spoke of her work and how faithfully our Superintendent, Mrs. H. T. McLaurin, has co-operated with her in the work.

Mrs. W. H. Thompson made a talk on "What Our Societies Should Do for the Unorganized Churches."

The children of Mt. Vernon church gave beautifully a demonstration which brought out our carelessness, and its results, in not taking our Baptist periodicals. We then sang "Subscribe My Lady, Subscribe."

We decided to meet with Bethel Society the first Wednesday in December for our first quarterly rally.

We adjourned with closing prayer by Mrs. H. T. McLaurin.

SECRETARY.

(Continued from Page 5)

thedrals, then go to one of our Baptist churches sage in a little building standing between two livery stables! No wonder that one of the missionaries in Buenos Aires spent two hours trying to find the place on the evening we spoke there, and had to give up the search at last without success! We fancy that one of two things would happen if deacons made such a survey in Buenos Aires as is suggested: they would come home either to find a diminishing joy in their great beautiful houses of worship at home, or resolve

that foreign missions should have a more proportionate consideration in their churches than Foreign Missions has ever had.

Returning to Buenos Aires from Montevideo we made ready for our journey to Rosario. We left feeling ourselves under lasting obligations to Brother and Sister Phillips and Miss Beck, who with other kindnesses had given up her room for the comfort of the visitor, and with a new warmth in our heart for all the missionaries of the Argentine Mission, and a stronger purpose to commend their work to the home constituency. Brother Hawkins was kind enough to accompany us to Rosario. Brother Hosford, who though not a missionary, is known to many Southern Baptists, had engaged room for us at a local hotel where we arrived on Saturday night and rested for services and conferences on Sunday and Monday. Native workers had been gathered here and it was a joy to hear them tell about their struggles and triumphs. A visit was made to the Willingham Institute, inspection made of proposed sites for the girls' school, etc. We have offered us two pieces of ground, either of which is a beautiful location for a school for the training of Christian workers and the future mothers of Argentine homes. But again we are balked by the one problem only, that of getting the money with which to supply this great need. Surely we need one school for the training of our girls in all the great nation of Argentina.

Brother Blair had come down to Rosario to meet us and join in conferences with the native workers and to accompany us to Cordova, his own station, where we found gracious hospitality in his home. Here again conferences, importunate and meritorious appeals, services with the unsaved, etc., kept us busy with our hands and hearts full. We would like to tell about the native workers we met here, but this space does not allow us.

Brother Blair accompanied us a part of the way to Mendoza, and such a helpful and resourceful traveling companion he is! Crossing a semi-arid desert much like parts of West Texas and New Mexico, even in mesquite brush, though here called by another name, we approach the foothills of the Andes and arrive at Mendoza to be welcomed on the outskirts by Brethren Fowler and Freeman. Mrs. Fowler being in the States, we were taken in charge by Brother Fowler at his boarding house and found a restful place. Here again we meet native workers from a distance and go through what may seem to the readers of these notes a monotonous round of common experiences, but which in the variety of need and opportunity, and in the setting of our work amidst distinctive conditions, have variety enough to keep one's interest whetted to keen edge while adding to the accumulated burden which unmet need and glorious opportunity lay upon one who covets the nations for his King. Here, as almost everywhere, God bore witness with signs following in the salvation of souls. We had the joy of seeing Brother Fowler baptize 12 converts and seeing a goodly number make profession of faith in Christ.



## B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

### IT WAS A WHALE OF A SUCCESS

"It was a whale of a success", was one of the many remarks that came from the hearts of those who were in Jackson last Friday and witnessed the greatest celebration ever in the history of Baptists. We do not boast of it, we are praising God for the glory of it. He made it possible in many ways and one way was in the ideal day we had. Every expectation was realized. The display all week was the pride of our hearts, the parade was witnessed and cheered by thousands and pronounced by many as the best, the prettiest and certainly the most largely attended of the week. The Pageant was pretty and impressive, and not a vacant seat could be found in the grand-stand. We regret that every young person in the State could not have been there and experienced the thrill of it all. It was the biggest day in the history of the State Fair; 25,000 people passed through the gates into the Fair that day, and the gate receipts were \$4,000.00 more than any other one day in the history of the Fair. Why was that so? Because it was "Baptist Day" and Baptists were here, and we wrote a page in Baptist history that will shine forth as one of the bright spots. Those that marched in the parade will long remember the event, and the eight who were privileged to form the personnel of the B. Y. P. U. float will never forget the thrill. It was an honor that comes once in a lifetime. You will see other articles in the Record about this long to be remembered occasion. Read them all and try to picture the grandeur of it.

### NEW UNIONS AND NEW WORKERS

Miss Mary Izard was elected President and Miss Eva Garner Secretary of the new B. Y. P. U. just organized at Carson. In reporting the organization they pledge themselves to work faithfully to make the Union A-1.

The Kosciusko B. Y. P. U. has organized a Union in the Second Baptist church of that city. A good thing for every Union to do.

Clark College reports two good Unions this year, and we can count on them for their usual good work. The Presidents of the two Unions are Mr. R. H. Riffin and Mr. G. H. Suttle, Jr. Two good workers.

A fine girl who promises to be a B. Y. P. U. booster has entered the home of Mr. and Mrs. C. S. Ray of Laurel. We are glad to welcome this new B. Y. P. U. member into our B. Y. P. U. circle, and promise that if she inherits the religious enthusi-

asm of her mother and father, she will be a great asset to the work.

The Amory B. Y. P. U.s have just enjoyed a delightful Training School under the leadership of their efficient Director, Mrs. W. R. Farrow. Three classes were taught, the Senior Manual by Miss Trudie Chilcoat, the Intermediate Manual by Miss Lucile Rogers and the Junior Manual by Mrs. Farrow. More than thirty passed the test and received their award.

On the fifth Sunday of this month the young people of Columbus Association are to meet with the Second church of Columbus and organize a Sunday School and B. Y. P. U. Convention. That is good, and where it is impossible to have two separate conventions, one for Sunday School and one for B. Y. P. U., we recommend the joint meeting.

The Noxapater B. Y. P. U. has been busy again helping others. They went to the Harmony church, eleven miles out, and gave a demonstration program to the young people of that church. It was a regular program with several special songs. Miss Edna Fox, the Corresponding Secretary, reports the work.

A good thing for churches that have some Sunday each month when they do not have preaching is to follow the plan of the Moorhead church. On the first Sunday in each month the pastor is away and the B. Y. P. U. has been asked, and have agreed to take charge of the service that day. Pastors, that is what the B. Y. P. U. is for, so give them a chance to serve; make a place of service for them; call on them and help them to respond.

A new Union is reported from the Enon church, Winston county. Just a few months old, but wide awake and doing good work. Mr. Prentiss Fulton is the efficient President. The organization reported by Miss Kate Fulton.

### TO NON CHURCH GOERS

The following item from the pen of T. L. Turner, who writes under the head "Man About Town" for Belzoni Banner, we submit to our readers:

"There is just lots and lots of things done on this mundane sphere that are not right. Hoyt, the authority on card playing, calls it renegeing. Some fellow plays a trump card, and we don't follow suit, and when we fail to do so we renege. That is an awful thing to do, so card players say, and if a man is caught

renegeing he is classed as a shyster and is barred from the game, and then the name of a jackleg player is given to him. Now to the point, how many of us are shysters, or jacklegs? Something like 2,000 years ago there came upon this earth a boy, born in a manger. He was christened the Christ child, for he came to save his people. When he reached the age of thirty-three years it was decreed by the omnipotent and ever present God that the Savior (for he came to save) should die the disgraceful death upon the cross for the sins of the world. In the cycles of time since his death upon the cross Jesus, the Savior, has been preached as the way, the life and the truth, and all that found him precious to their souls would be saved. Thousands upon multiplied thousands have found him, they are children of the heavenly king. However, he led, he laid down a set of rules and laws for his people to obey. He asked no more of his people than he did himself, and yet, they, many of them, have renegeed. He said remember the Sabbath day and keep it holy. We have renegeed. He said, see the ten commandments (we won't quote them here). How many have you kept? A failure to keep them show you to be a shyster, a jackleg. Some of us, members of the church, go off on a frolic Friday or Saturday, spend the day in camping out, extend the time until Sunday night, or Monday morning, and miss going to church Sunday. Some of us take our automobiles and go riding, or some go horseback riding during the preaching hour. Renegeing. We know a fellow who has an auto, and he loves to ride. When Sunday morning comes the entire family of five get in and off he goes to Sunday School and stays to church. When church is over, home, light dinner, then a drive to the woods or some place else, supper on the road, a drive back and to church for evening service. That fellow is following suit, is happy, is going about his recreation in a manner that no one can object to. We believe Sunday to be a day of rest. We do not mean by that to stay at home, sleeping all day or reading all day. Recreation is rest, a walk, a visit, an auto trip, a horseback ride is rest to the man or woman who has been at work all the week. Let us do our duty to our Master, follow suit; attend church every meeting and not renege. He would not have us do that way. If your name is written in the Lamb's book of life you should ever follow suit and never renege."

### BREEDING OF MOSQUITOES

Where do malarial mosquitoes breed?

In water—in still water and in the pools and grassy edges of running water.

How do these mosquitoes breed?

They lay their eggs on the surface of the water. These eggs float, and in a few days hatch into larvae, or "wiggly-tails". These live in the

water, and in time turn to pupae, or "tumblers", which turn into mosquitoes. There are four changes in the development of mosquitoes just as for butterflies; the eggs for both; the larvae in place of the caterpillars; the pupae in place of the chrysalis, and the mosquitoes in place of the butterflies. For mosquitoes all these changes must take place in water, and for Anopheles will take from 12 to 16 days in summer weather—longer in cool weather.

Can one tell the larvae of Anopheles? (Malarial Mosquitoes.)

Yes. The Anopheles larva lies at the top of the water and parallel to it, for all the world like a basking pike. The larvae of other mosquitoes hang from the top, head downward. If the latter are touched, they will always dive. If the Anopheles larva is touched, while it may dive it will generally "scoot" backwards along the top of the water. They are not a bit alike, and once seen no one will ever mistake one for the other.

Is it important to recognize the larvae of Anopheles?

Yes; it is far more important to recognize the larvae of Anopheles than the mosquitoes themselves, because this enables us to find their breeding places and hence to destroy them.

In what kind of places do Anopheles breed?

They prefer to breed in clean water, in small, shallow, shady pools with grassy edges; if with grass growing in them so much the better. A marshy piece of ground with many small pools, among bullrushes and sedge, is an ideal place. The grassy edges and quiet pools formed by obstruction on small streams are also favorite places, as are cattle tracks. They have no objection to running water unless running swiftly. Some species breed well in large ponds.

Do they breed in such places only?

They occasionally breed in almost any collection of water, unless it is very foul; shallow wells, water barrels, tin cans, etc., especially if they have leaves or grass in them or the green algae—"frog moss". Generally, however, they avoid barrels, cans, and other artificial containers unless they have grass, moss, etc., in them.

How long must a pool last to breed Anopheles?

Since it takes usually about 14 days for the egg to produce the mosquito, if a collection of water dries up completely in less than 14 days, it is not likely to breed Anopheles mosquitoes.

S. C. White Leghorns—I have eight fine cockerels of the Ferris 265 to 300 egg strain which I will sell for \$4.00 each if taken soon. These are from a lot of 25 which I paid \$1.00 apiece for, when day old chicks.

Address, F. L. VAN HORN,

Box 33, Pearson, Miss.



## Education Department

D. M. Nelson, Educational Secretary

Sections 269 and 270 of the Constitution of Mississippi prohibit any person from bequeathing, either personal property or real estate to any institution under the control of a religious denomination. Under our present law if an individual wanted to will a part of his property, or even all of it, to one of our Christian Colleges he would not be permitted to do so. There are some Baptist people in Mississippi now who want to make a will with some of our colleges as beneficiaries, but at this time, it would not be legal to do so. Mississippi is the only commonwealth in the world that has such a drastic and unreasonable provision in its organic law. We are permitted to will our property to any body or anything except a Christian College, a Christian Orphanage, a Christian Hospital, or any similar Christian enterprise.

The Protestant denominations of Mississippi are undertaking to have the old statutes of Mortmain so

amended as to give the citizens of our State the right to dispose of their property as they please. If they want to will it to a Christian institution which will continue to do good and yield large dividends long after their bodies have become dust, they certainly ought to have that privilege.

These amendments will be voted upon, on November the 7th, at the general election. Let me urge every friend of Christian education to go to the polls on that day and vote for these amendments, and have all of your friends to do likewise. This is the first time that the people will have a chance to vote on these unreasonable provisions of our organic law. It may be the last. If we lose this election, it means a great loss to our colleges and to the great cause which we love and in which we delight to serve. Every friend of Christian education is expected to do his duty in the very important matter on November 7th.

### McComb First Baptist Church Has Revival

The First Baptist church of McComb has just closed one of the most gracious and successful revivals that has ever been conducted in this city. Rev. J. W. Mayfield, pastor of the church, did the preaching, at the big new tabernacle erected for the purpose of holding revival services in, and he preached for three weeks, both day and night. Never have the hearts of the people of our church, as well as the entire town, been so touched by the preaching of the gospel as was at this meeting. There were 107 persons added to the church, many by confession and baptism, and many persons added to the other churches of the city by reason of this splendid meeting.

Brother Robert Cooper of Crystal Springs led the singing, and it was done in a great way. It was the finest chorus choir that has ever sung in this city and the people were greatly rejoiced because of the fine singing of many gospel hymns, and the whole community unqualifiedly endorsed Brother Cooper's fine leadership of the song services.

Brother Mayfield did all the preaching. He preached the plain gospel to great crowds twice a day. Many times the great tabernacle, which seats three thousand people, was full, and never before has our city heard such great preaching. He presented the gospel in such a fine way, with such a fine spirit. There was helpful co-operation on the part of everybody, which made this meeting a great success. Brother Mayfield is a wonderful man, a fine preacher, and a good pastor, and dearly beloved, not only by the people of the First Baptist church but by all the people of our city. Every department of our church life was stimulated to better and nobler work

in the future, and everybody greatly pleased.

We are planning to enlarge the auditorium of our church at an early date, as we are bound to do this to accommodate the people. Our purpose is to lead in the Lord's work, and under the wise leadership of Pastor Mayfield we are doing things as never before for the kingdom of God.

### A MEMBER.

#### Concord

Our revival meeting at Concord, Tippah county, was one of much success. Brother S. V. Gullett of Blue Mountain did the preaching. Our singer and organist were Profs. David and J. R. Johnson. Brother Gullett preached with great power, and our church was greatly revived. We had 20 conversions and 18 additions, 15 by baptism, three by letter. Since the meeting closed we have received three members, two for baptism and one restored, one who has been a Methodist for 40 years and another that has been for 20 years, but they wanted to set forth the burial and resurrection of Jesus.

We have an evergreen Sunday School and prayer meeting every Wednesday night, and many of our young people are leading out in public prayer.

Our church is also loyal to the 75 Million fund.

The Lord has done great things for us, whereof we are glad.

JOSEPH H. CRAWFORD.

#### Eldridge Academy

I am just back from Eldridge, where I assisted Brother Longcrier in a ten days meeting. He is pastor of the church along with his presidency of the school.

This was my first visit to any of

the Mountain Schools. I was much pleased with it.

We have about 60 students in school. For the most part they are poor girls and boys, working at least part of their expenses out as they go. Several are paying their entire way by work. I was surprised to find some of them not only working their way but taking in washing for others to get money to buy their books and get other expense money. I never saw nicer, more lady like nor brighter girls than they. On my return home at the mention of it our church takes one of them to educate her. I wish some of our people would take the others. Churches could do it. I found several students being cared for by churches or by individuals. A little money spent in educating these young people will go a long way.

The school needs three things mighty badly:

1. They need a larger girls' dormitory. Brother Longcrier told me he could have a hundred deserving girls if he had room for them. I wish some well to do man or woman would build them a dormitory. Twenty-five thousand or thirty thousand dollars would put up a good dormitory that would be a monument to some one and a blessing to many a poor struggling girl.

2. There are some debts that ought to be paid. Brother Longcrier had to put in a larger light plant that cost \$1,000.00 more than they could meet. This ought to be paid. Brother Longcrier is personally responsible for it. I shall be glad to join with other brethren to pay this.

3. They need more farm land. There is a piece of land adjoining the school that would be valuable to the school as a means of help to the boys in working their way. I trust the Lord will raise up some one who will purchase this.

Brother and Sister Longcrier are doing a great work there. They fit into every thing in the school for a constructive work. We all know Brother Longcrier to be one of our very best and one of our most useful men. Not many of us know Sister Longcrier. She is a perfect gem of a woman in that work. She is a mother to every girl and every boy in the school. Every body take notice: I have never seen a woman superior to her in any of our schools and colleges any where in the whole South. Their daughter, Florence, a student in the school, is a fine part of the family in the work.

The other teachers, Misses Gregg, Morgan, Beasley, Ratliff and Mr. Neeley, are all gilt edged as teachers and workers.

This is written at length. I want to draw attention of the people to the school. Any one whose heart inclines to this kind of work will make no mistake to visit them and spend a few days looking over the situation.

#### Boys in Argentina

How would the boys and girls of Mississippi like to visit the Baptist school here in Buenos Aires. It does

not seem very long since we were saying goodbye to the friends in the homeland, and starting on our voyage southward, making our way finally to this new country—new to us, with its different customs, different language, and in fact many, many things that are different from the mode of life in our home country.

But we find here that human nature is the same as it is everywhere, and by that I suppose that we might conclude that all men everywhere are akin. Of course we all have different tendencies, but after all every body belongs to the big family known as the "human" family, and all of us have felt the result of sin and each one of us should have the opportunity to worship God without hindrance.

And so we find boys here much like boys there, and they are interested in the things that might interest any group of boys in Mississippi. They are quick to respond to good treatment, and like to do some favor for you whenever it is within their power. Now isn't that like a real live boy! Then too they are quick to notice a slight, and a stranger in the country need not think that because he does not know what they say is any reason that they are not thinking keenly about the things they read in their books, and in the way the discipline of the school is managed. That is a remarkable thing in itself, how they respond to thorough discipline when oftentimes they have come from homes where little control of children has been the vogue.

Not all of these boys in our school here in Buenos Aires are Christians, but most of them are, and we expect that most of the boys who come under the influence of the school will not only become Christians themselves, but will go out to be influential Christians in Sunday School work, in pastorates, and as teachers in day schools which the native churches like to establish for the benefit of an enriched church life. We cannot hope to educate all the Baptist boys and girls in Argentina with mission money coming through the Foreign Mission Board at Richmond, but we can educate the leaders as mentioned.

When Dr. Love was here last month he talked to the boys one morning at school and at the close of the service, they wanted him to take back home with him a balero to show North American boys how Argentine boys play a most interesting game. This balero is a wooden ball the size of a croquet ball, having a small hole in one side, and a string attached to the opposite side. This string is about two feet long and fastened to a handle, or small stick sharpened to fit the hole on the opposite side of the ball. The object is to swing the ball up in the air in such a way that the boy may place the peg under the ball as it descends, catching the ball on the tip of the peg.

Dr. Love tried a few times, but like everyone who tries the game for the first time, had to give it up as a very difficult feat. One boy dem-



onstrated the game for us and placed the ball on the stick the first trial. Often they will place the ball several times in succession, and this is one of the most interesting games in Argentina.

But they like volley ball and often go to the parks to play. One afternoon they were playing and would go to a nearby fountain to get a drink of water. A Catholic priest was sitting near there and finally asked them, "Who are you boys, and where do you come from?" Now you know that in Argentina that nearly everybody of influence in business and in the government are Catholics. Even the President must be a Catholic according to the constitution. One of our boys, who has been a Christian less than a year, answered the priest, saying, "We are Baptist boys, and are out here from the Baptist school." The priest said, "Aren't you ashamed of yourselves?" The boy said, "No we are not ashamed. We are the people of God. We do not worship idols." The priest then flew into a rage and the boys left him cursing, but they had come off victorious, do you not think, so? I sometimes wonder what some of our young Christians in the States would do if they had to meet the scorn of influential citizens. Even if men do not oppose young Christians that powerful enemy sin, will, so let us be encouraged by the example of a young Argentine Christian and meet opposition in any of its forms.

A. R. PHILLIPS.

Buenos Aires, Argentina,  
September 28, 1922.

#### Grenada

One of the greatest meetings of late was closed last Sunday night in Glenmora, La., where I spent two weeks with Rev. W. R. Haynie, the much beloved pastor of that church.

The Lord gave us a mighty meeting, with sixty-three members to the church, most of them by faith, and the larger part of that number were people that had passed twenty years of age. Our Lord is using Brother Haynie in a great way at Glenmora, where he has been pastor eighteen months, and since his coming the church has taken in over three hundred members.

His first Sunday there they had sixty-seven in Sunday School, now they have two hundred and eighty. The W. M. U. has grown from sixty-seven to seventy-seven, and the B. Y. P. U. has grown from one union to three fine unions. The whole church is on the move.

Dr. Haynie is a live wire. May God bless him in this great old church.

W. E. FARR.

#### HISTORY OF STEENS CREEK BAPTIST CHURCH

In a small log house on the plantation of Silas Steen, near the present site of the home of his son, W. W. Steen, was organized Steen's Creek Baptist Church in about the year 1824, seven years after Mississippi became a state.

At some time in its early history

the church moved to the "Cross Roads" and worshiped in a log house back of the present site of Hale's store. This was burned, and another log house, with split-log benches, was built on the present location. This also was burned and replaced in 1856 by a more commodious frame building, with a place in it to be occupied by the negro slaves. Isaac Brakefield was the organizer and the first pastor of the church. Following him were Isam Russell and W. H. Tucker, of whom we have no further record.

In 1833 Cader Price was ordained to the ministry by the church and also called to its pastorate. For thirty-five years, as pastor of this and other churches, he held aloft the banner of Christian freedom. To many of the older residents his blessed memory still rests as a benediction. He is described as a rugged pioneer and an indefatigable worker, but laid up none of this world's goods, preferring rather to lay up for himself treasures in heaven. In the last years of his life he was lovingly ministered unto by the churches and his friends. He died in May, 1872.

In 1868 Jesse Woodall of Hinds county, one of Central Association's leading preachers, became pastor. He was well educated and characterized as a man whose wisdom was safe, whose brains were clear, and whose heart was warm. During this time the church was strong in faith and firm in discipline. He died April 29, 1881, while pastor here.

The beloved J. Jasper Green became pastor in 1881. During his pastorate the church became more active in Sunday School and Missionary work.

In 1886 S. M. Ellis, who had been ordained by this church, was called to the pastorate. As a lay member he had been active in church work, having been elected in 1881 as the first superintendent of the Baptist Sunday School. In the church had previously been maintained a Union Sunday School with J. B. Lewis as first superintendent.

After serving the church for three years S. M. Ellis was succeeded in 1889 by C. B. Freeman. In his address of acceptance to the church conference he showed that his heart was on fire for Christian education. He was of inestimable value to the community as principal of Steen's Creek high school for several years.

In 1891 J. D. Jameson, a man who preached the Word forcibly and truthfully, served the church for one year.

For a few months while the church was without a pastor Lewis Ball of Clinton served as a supply.

In 1892 J. R. Johnston, one of the outstanding Baptist preachers in South Mississippi, became pastor. For his occupancy was built the present pastor's home. Also during his nine years' pastorate was erected our present church building.

A. L. O'Brian, who is now doing fine work as enlistment secretary of the fifth district, became pastor and served the church for three

years. He and his brilliant wife did much to promote B. Y. P. U., Sunday School, and Woman's Missionary work.

In October, 1904, Wayne Sutton—of blessed memory—became pastor. He served the church for seven years, but not continuously. W. S. Allen, a most devout, consecrated leader, served the church well from October, 1909, to October, 1914. He is now the beloved pastor of Emanuel Church, Hattiesburg.

Since January, 1917, the church has been led by S. T. Courtney, who has made himself a leader throughout the county as a strong gospel preacher and a worker in the 75 Million Campaign.

The church history will be incomplete without the names of E. B. Steen, J. W. Steen, S. P. Morris, and Wayne Alliston, who have been ordained by the church, have preached in it, and are now laboring faithfully in the Lord's vineyard.

In 1831 the church joined Pearl River Association. It is reported in Leavell and Bailey's History of Mississippi Baptists in 1835 as the second church in strength in the association, with a membership of seventy-eight. In September, 1852, the church withdrew from Pearl River to become a charter member of Strong River Association. E. E. Steen is mentioned as the first clerk and secretary of the first mission board of Strong River Association. In 1909 the church withdrew from Strong River and became a member of Rankin County Association, where it now ranks high.

Mrs. Hannah Steen, wife of Silas Steen, was a charter member of the church, and for four generations the Steens have been numbered among the church's loyal supporters.

Might I mention the names of such loyal men as J. B. Gambrell, Geo. Whitfield, T. J. Walne, B. D. Gray, A. A. Lomax, H. F. Sproles, M. T. Martin, T. T. Martin, J. A. Hackett, T. J. Bailey, J. R. Graves, Geo. Eager, J. L. Pettigrew, W. T. Lowrey, D. I. Purser, John P. Culpepper, S. B. Culpepper, W. P. Price, M. O. Patterson, Zeno Wall, H. F. Cowser, B. F. Lewis, Joe Lane, R. A. Venable, W. F. Yarbrough, J. P. Williams, S. Morris, A. V. Rowe, R. H. Whitfield, P. I. Lipsey, J. B. Lawrence, H. M. King, H. H. Harris, Bryan Simmons, J. R. Carter, Chas. Welch, W. A. Hewitt, J. P. Harrington, J. R. Nutt, I. H. Anding, W. H. Dear, Otto Bamber, and others who have preached from its pulpit and whose imprint upon the church can be for naught but God's glory.

MRS. F. B. STEEN,  
MRS. J. W. TAYLOR,  
Committee.

#### NEGRO LEADERS BACK THE 18TH AMENDMENT

Great National Conference in Interest of Law Enforcement—The Race Called to Crusade Against the Foes of Character

Nashville, Tenn., Oct. 6.—(Special.)—That the Negro leadership of America stands squarely for the maintenance and enforcement of the Federal prohibition amendment is clearly evidenced by the big National Conference on Temperance, Public Morals and Law Enforcement, which is in session here this week. Delegates to the number of several hundred are gathered from all parts of the country and are being addressed by scores of representative Negro leaders of all professions and denominations. Every speech sounds the unmistakable note of loyalty to the constitution and laws of the land and calls the race to stand like flint against all who would set them at naught. Special emphasis is laid upon the duty of the pulpit, the schools and the press to pass the challenge on to every citizen.

As expressive of the mind of the conference on the subject of prohibition, the following telegram was by unanimous vote ordered sent to Hon. Roy Haynes, the Federal Prohibition Commissioner: "This Conference, representing every section of the Negro population, is committed to the high resolve of helping in every way possible the effective enforcement of the Eighteenth Amendment and the Volstead law."

Education, juvenile delinquency, the cigarette habit, the use of drugs, vice prevention, lynching and other topics of vital importance are being vigorously treated, also. The audiences, running often to a thousand or more, are giving the closest attention, sitting through the long sessions daily and evidencing constantly their hearty approval. The conference, while thoroughly inter-denominational, was planned by the Methodist Board of Temperance, Prohibition and Public Morals and was promoted and arranged by Dr. J. N. C. Coggin of that Board.

This is the first national law conference of Negroes ever held and is expected to have far-reaching consequences as the beginning of a general crusade among the race in the interest of sobriety, good citizenship and righteous government.

#### Cancers Cured at the Kellam Hospital

The Kellam Hospital cures Cancers, Tumors, Ulcers, X-Ray Burns and Chronic Sores without the use of the knife, X-Ray, Radium, Acids or Serum and we have cured over 90 per cent of the many hundreds of sufferers treated during the past twenty-three years.

KELLAM HOSPITAL, Inc.  
1617 West Main St. Richmond, Va.

**WHEELER**  
Business College  
BIRMINGHAM, ALA.  
"WHEELER STUDENTS GET THE BEST EDUCATION"  
Call or write for Free Catalog

**Skin Troubles**  
—Soothed—  
**With Cuticura**  
Scalp, Ointment, Talcum, the ever-ready Remedy  
For all Cutaneous Disorders: Dept. 5, Malden, Mass.



the enrollment of the Southern Baptist Theological Seminary has mounted up toward the four hundred mark, with the figures at this stage indicating that last year's record enrollment of 416 will be surpassed this session by at least fifteen. President E. Y. Mullins remarked on the occasion of the formal opening that the largest audience of matriculates in the sixty years of history of the institution was before him.

Already, with 368 registered, the Southern Baptist Theological Seminary is the largest theological seminary in the world for the training of purely ministerial students. Augmenting these figures is a large number of W. M. U. Training School girls and wives of married students who are taking classes at the seminary.

Thirty-one of the forty-eight states are represented as against thirty of last year, and nine foreign countries as against ten last session. The District of Columbia and states of Colorado, New Mexico, South Dakota and Wisconsin are represented this year and were not last year, while the states dropping out for this session are Michigan, Montana and North Dakota. Obviously a large number of states not in the Southern Baptist Convention are represented.

The new students have been entertained on several occasions, among them being receptions by Dr. and Mrs. Mullins, the old students, and several churches.

One of the unlisted subjects taught at the seminary is a joyful religion.

A wholesome humanism on the part of the embryo ministers exhibited itself during the World Series when as many as six radio receiving sets received the New York contests inning by inning and play by play, one being in the dining hall where the whole student body listened while eating.

The Carroll County Association  
The Carroll County Baptist Association convened with Mt. Pisgah church the 3rd and 4th of October.

The Association was called to order by the moderator, Brother W. D. Kimbrough, and the writer was elected clerk pro tem.

The devotional service was conducted by Brother A. C. Mason.

Our enlistment workers were recognized by the chair, Brother Hewlett and Miss Lackey.

Brother Hewlett was invited to preach the introductory sermon. His text, Matt. 28:19-20. He gave us a great message.

We then adjourned for refreshments, which were placed on the tables in great abundance. After refreshments we continued our work.

The Association went into the election of officers, which resulted as follows: W. D. Kimbrough moderator, and W. P. Browne clerk.

Miss Lackey made a fine talk in behalf of the woman's work.

From the different churches we had 27 representatives.

The church letters made a fine

property of \$12,700.

Our next session will hold forth with the Centerville church on Tuesday after the first Sunday in September.

W. P. BROWNE.

### Columbus

We have just closed in the First church, Columbus, Miss., one of the greatest meetings it was ever my privilege to attend. Dr. J. T. Henderson, of Knoxville, Tenn., our great laymen's secretary, conducted the meetings. He came to us under the auspices of our local Baptist Men's Brotherhood. He gave us six addresses clustering around the general theme of a man's, particularly a layman's, place and work in the kingdom. Stewardship in its broadest and deepest aspect was the heart and core of his messages—stewardship of life, of time, of talent, of money, of everything. Our men came out in large numbers to hear him and they were deeply impressed with the man himself and with his words. Our church in his coming has reaped a blessing of far-reaching value which cannot be estimated.

During the sixteen months of my pastorate here the Lord has graciously smiled upon us. In the first place he has enabled me to do one of the hardest year's work of my life from which I have derived much pleasure. He has given our people a will to work also and, through their co-operative prayers and efforts, the work of the Lord has gone forward with very encouraging results. Unto our church have been added 184 members, 80 by baptism. Our Sunday School has almost doubled in attendance. We had last Sunday above 600 and we hope soon to reach the 800 mark in regular attendance. Our B. Y. P. U. s have grown from one union to five, from a membership of about 40 to a total membership of more than 200. We have now under way a building and improvement program which we hope to be through with by Christmas. Our present equipment will not accommodate our needs. By the time the State Sunday School and B. Y. P. U. Convention meets here in March we hope to be able to report one of the largest, best equipped, and most efficient church organizations in the State. Our men as well as our women are greatly interested in the work and with their harmonious labors the Lord's work will continue to prosper in this field.

Beginning the 22nd of this month we are to have a Sunday School Institute conducted by Brother J. E. Byrd and his coworkers. The latter part of November a B. Y. P. U. Institute will be conducted by Brother A. J. Wilda. Other B. Y. P. U. workers will assist him. The Henderson lectures to our men followed by these two institutes ought and will greatly set our work forward.

J. D. FRANKS.

churches, and a valuation of church property of \$12,700. Our next session will hold forth with the Centerville church on Tuesday after the first Sunday in September. W. P. BROWNE. Columbus We have just closed in the First church, Columbus, Miss., one of the greatest meetings it was ever my privilege to attend. Dr. J. T. Henderson, of Knoxville, Tenn., our great laymen's secretary, conducted the meetings. He came to us under the auspices of our local Baptist Men's Brotherhood. He gave us six addresses clustering around the general theme of a man's, particularly a layman's, place and work in the kingdom. Stewardship in its broadest and deepest aspect was the heart and core of his messages—stewardship of life, of time, of talent, of money, of everything. Our men came out in large numbers to hear him and they were deeply impressed with the man himself and with his words. Our church in his coming has reaped a blessing of far-reaching value which cannot be estimated. During the sixteen months of my pastorate here the Lord has graciously smiled upon us. In the first place he has enabled me to do one of the hardest year's work of my life from which I have derived much pleasure. He has given our people a will to work also and, through their co-operative prayers and efforts, the work of the Lord has gone forward with very encouraging results. Unto our church have been added 184 members, 80 by baptism. Our Sunday School has almost doubled in attendance. We had last Sunday above 600 and we hope soon to reach the 800 mark in regular attendance. Our B. Y. P. U. s have grown from one union to five, from a membership of about 40 to a total membership of more than 200. We have now under way a building and improvement program which we hope to be through with by Christmas. Our present equipment will not accommodate our needs. By the time the State Sunday School and B. Y. P. U. Convention meets here in March we hope to be able to report one of the largest, best equipped, and most efficient church organizations in the State. Our men as well as our women are greatly interested in the work and with their harmonious labors the Lord's work will continue to prosper in this field. Beginning the 22nd of this month we are to have a Sunday School Institute conducted by Brother J. E. Byrd and his coworkers. The latter part of November a B. Y. P. U. Institute will be conducted by Brother A. J. Wilda. Other B. Y. P. U. workers will assist him. The Henderson lectures to our men followed by these two institutes ought and will greatly set our work forward. J. D. FRANKS.

D. W. MOULDER.

### Letter from Baptist Southwestern Theological Seminary

The general increase in attendance in all religious institutions has been felt at the Southwestern Theological Seminary. Mississippi has helped to increase the enrollment. Thirty-three men and women from the state are enrolled in various departments of the Seminary, the proportion being twenty-one men and twelve women. These are organized and as a unit are preparing for effective kingdom service and they represent every phase of Christian endeavor, from the preaching of the Word to the publication of the Truths through Religious Journalism.

Outside of Texas, the Mississippi representation stand second in number. As an evidence of the interest that each feels in the cause in Mississippi, ninety-five per cent either receive or have easy access to the Baptist Record.

In the total enrollment of the Institution are representatives from twenty-eight states and seven different nations.

LEWIS A. MYERS.

Scripture memorizing and drills in the graded school of Hereford, Texas, are as much a part of the schedule as any subject. Five years' experience with this Bible feature has proven beyond a peradventure a supreme desirability. Miss Marion F. Livingston, the present Bible teacher, has prepared a booklet outlining the work in detail and giving an historical sketch of its development.

Some folks take more precautions about keeping the chickens out of the garden than they do about keeping their children out of places where they should not be. Don't trust your boy or girl too far; they are all human. The only mother that can afford to trust her child to the world is the mother that has earnestly tried to give the proper religious training to the child that God expects. What are you doing for yours?

did fellowship of the saints at Shelby. Our labors together in the Lord have been abundantly blessed. Our section of the state is slowly recovering from financial adversity; and this gives me courage to say that the Delta will "come back" and be a mighty factor in the future progress of Mississippi Baptists. In the face of great financial losses the people have made encouraging progress in things spiritual.

The church at Shelby shows a 100 per cent improvement over its status of two years ago. More than one hundred additions to the membership have strengthened our forces and caused every organization in the church to throb with a new enthusiasm. We have contributed something like thirteen thousand dollars for kingdom progress during the last two years, and we hope to spend at least that much more during this, our third year, which starts off encouragingly. Our program for the near future includes the erection of a handsome house of worship and a splendid new home for the pastor. These buildings will be located on the most beautiful church grounds in Shelby.

It is my joy at this time to be with that princely preacher and beloved pastor, Rev. John C. Robinson, of Ruston, La., in a revival meeting in his great church. We have as our good help in the ministry of music our friend and former fellowworker, Rev. Joe Canzoneri, whose unique experience and personality peculiarly fit him for his chosen field of service. We earnestly hope that our Mississippi friends will pray for us in this meeting.

JOHN F. MEASELLS.

### NOTICE TO CONVENTION GOERS

The delegates who are to attend our State Convention which meets here November 14-16 will please send in your names at once, and state when you are to reach here, and if you are to attend the preachers conference, be sure to say so, as this meeting opens on Monday night.

Please do this at once. Delay not. Send name to John Pressgrove or myself.

Yours for service,

W. E. FARR.

Grenada, Miss., Oct. 13.

### THANKS

I want to personally thank the Baptists of Mississippi for the magnificent response made to all our plans for the Baptist Centennial Celebration. Every individual and every group who was asked to take part in the great occasion responded delightfully. The people of Jackson say it was the greatest day the city has ever known. We did it all for the glory of God, and to Him be the praise.

N. T. TULL.



er its status  
re than one  
membership  
forces and  
tion in the  
new enthusi-  
outed some-  
and dollars  
ring the last  
to spend at  
during this,  
starts off en-  
ram for the  
rection of  
ship and a  
the pastor.  
located on  
ch grounds

time to be  
her and be-  
C. Robinson,  
val meeting  
have as our  
ry of music  
llowworker,  
nose unque  
ty peculiar-  
en field of  
ope that our  
pray for us

ASELLS.

ON GOERS

e to attend  
which meets  
will please  
once, and  
reach here,  
(the preach-  
o any so, as  
nday night.  
Delay not.  
eagrove or

ce,  
C. FARR.

thank the  
or the mag-  
to all our

some 1,600 scattered settlers of these still in East Mississippi, being more of them in Neshoba than any other county in the State.

Rev. J. E. Arnold is employed by the Home Board and is located at Union. He and his talented wife have done a good work among those Indians who live near Union. They have been teaching a school for them and now have three girls and two boys in college at various places. Two of the girls are in our Baptist Woman's College at Hattiesburg. The two boys are in our college in Oklahoma.

Some complaint has been made that Missionary Arnold is not reaching the masses of the Choctaws, while he is doing a good work for those at or near Union, but that he does not go out and look after other communities as he might. The Indians themselves are complaining. Dr. B. C. Henning, of Atlanta, who has charge of the Indian work for the Home Board, was in Union Monday, October 2nd, looking after these matters and I feel sure that these objections will be adjusted and our mission work among the Choctaws will move right along.

The State Mission Board is doing no mission work this year except in the supplementing of the salaries of their pastors. There are not so many of these Indians, but they are here on our hands and we must look after them.

#### Notes and Comments

It is proposed to have a few of our oldest Choctaws attend Baptist Day at Jackson Fair. We have several Indian Baptists more than 80 years old. Go out and meet them October 20th.

Died—Sister Della (Grassett) Beeman, member of Oakland Baptist church, Newton county, died September 28th. She left a husband and four children with whom we are in sympathy.

A good meeting of the Oktibbeha Association is reported. It met with Sardis church, Neshoba county, September 30th.

The Pearl Valley Association met the second Sunday with Laurel H.H.

one brother who had attended all three of them said it could be expressed thus: "Good, better, best".

Three churches came in by letter and one new organization came in—Providence. Every church was represented by letter, funds and messengers. Interest was at the top from the very start. Three outstanding features were the three great addresses: Elder H. T. McLaurin on Social Service, Dr. R. B. Gunter on Missions, and Prof. D. M. Nelson on Education. Every one present was charmed and said, "We have never seen it this way."

The work done by local talent was also par excellence. Elder W. Rufus Beckett preached annual sermon, W. D. Cole spoke on Laymen's Work, Prof. C. L. Crawley made address on Sunday Schools which was very fine, Elder Z. B. Kitchens spoke on Publications.

One and a half hours Saturday afternoon was given over to the Women's Work, Mrs. C. L. Crawley, Associational Superintendent, in charge. Splendid talks were made by Miss Ora Lewis, Mrs. J. S. Ellis and Mrs. J. K. Armstrong of Louisville. They arranged three rallies during the year at various parts of the county.

The plan of organization offered by the State Board was adopted in full without change. In fact this association was organized practically on this plan. All Boards and committees required were appointed. Elder John W. Jones was elected to go to the Southern Baptist Convention.

The old officers were elected as fellows: F. M. Bagland, moderator; E. L. Breland, clerk and treasurer. The church and community took care of the large crowds in a great way. Not more than half of the food brought was eaten each day. Mt. Sinai did herself gloriously.

Sunday was given over to Sunday School work. None of our State workers came as promised, but local workers made the day a splendid success. This was the third session of the Neshoba County Baptist Sunday School and E. Y. P. U. Convention.

The association will meet with Pearl Valley church, ten miles northwest of Philadelphia, next year.

"Slack." The writer assisted him in meeting at Mt. Zion church, eighteen miles in the country from Mandeville. Mt. Zion church is more than a hundred years old and has a wonderful history. That country is one of the biggest and best in the state. It is far above the average. As court was in session during the week of our revival nearly every man in the whole country was summoned to court and could not attend the meeting. Because of sickness in the home of the pastor he could be with us only during the hours of service. Our meeting closed out on the fifth day with fourteen fine young men and women and one noble mother for baptism. Brother Green has a wonderful grip on the people of Franklin county and is doing a great work there.

G. C. HODGE.

#### Changes Field

I am now located at Weathersby, Miss. I have a very desirable field of work with lots of work to be done, and I do not feel equal to the task; therefore I appeal to the brotherhood to aid me by praying for me and my work.

Now I have made some changes in my work, that is I have resigned at Arm, to take effect January 1, 1922, after three successful years work with those good people; and as I go my way I pray that the Lord will continue his blessings upon them, for they are a good and deserving people. I know that is as good a small church as there is in the State, and I pray that they will get a worthy and efficient pastor, one who will lead them on to victory. I have been called to other work for that Sunday. Now just a word about Athens church. On the first Sunday in October we elected our first messengers to represent us in the Simpson County Association.

We raised some money for associational expenses, we secured seven subscribers to the Baptist Record. We set apart the first Sunday in November as \$75,000,000 Campaign day, on which we expect to raise every dollar possible to be applied on the \$75,000,000 Campaign. We have also a good Sunday School with 61 on the roll and an average at-

poor of the meeting by giving an outline of the proposed work for the ensuing associational year.

The most discussed subjects that came up for our consideration was the rounding up of the 75 million campaign and the soliciting of contributions from them that have come into our churches or kingdom recently.

Our county being strictly a cotton growing county and with no other revenues we have fallen short on our 75 million drive.

The subject of good literature coming into our churches or homes was discussed at length. Our agreement was that we would put forth every effort to see that the Baptist Record went into every home of every Baptist church in the county. Some of our churches already do this.

Then what we need most of all in our association was confirmed, that of locating some resident pastors. We have only one at present. We need at least three more: one at Slayden in the northern part of the county, one at Byhalia in the western part of the county, and one at Potts Camp.

The good ladies of the Baptist church served a most delightful dinner in the church. We felt like it was a day well spent.

We are a small association, but we are not discouraged, for we are planning wisely, carefully and prayerfully, trusting the Lord will smile upon us and give us an association worth while.

We resolved that it was the sense of this Executive Board that we go home and appoint committees to carry out this program as near as possible.

BOYD WATKINS.

BROTHER:—I would like to correspond with all who wish to overcome the tobacco habit easily, expensively. Just send your address. T. D. Stokes, Neshoba, Georgia.

# Sure Relief



**S. B. T. SEMINARY**

By Chas. F. Leek

Day by day since September 19th the enrollment of the Southern Baptist Theological Seminary has mounted up toward the four hundred mark, with the figures at this stage indicating that last year's record enrollment of 416 will be surpassed this session by at least fifteen. President E. Y. Mullins remarked on the occasion of the formal opening that the largest audience of matriculates in the sixty years of history of the institution was before him.

Already, with 368 registered, the Southern Baptist Theological Seminary is the largest theological seminary in the world for the training of purely ministerial students. Augmenting these figures is a large number of W. M. U. Training School girls and wives of married students who are taking classes at the seminary.

Thirty-one of the forty-eight states are represented as against thirty of last year, and nine foreign countries as against ten last session. The District of Columbia and states of Colorado, New Mexico, South Dakota and Wisconsin are represented this year and were not last year, while the states dropping out for this session are Michigan, Montana and North Dakota. Obviously a large number of states not in the Southern Baptist Convention are represented.

The new students have been entertained on several occasions, among them being receptions by Dr. and Mrs. Mullins, the old students, and several churches.

One of the unlisted subjects taught at the seminary is a joyful religion.

A wholesome humanism on the part of the embryo ministers exhibited itself during the World Series when as many as six radio receiving sets received the New York contests in the dining hall where the whole student body listened while eating.

**The Carroll County Association**

The Carroll County Baptist Association convened with Mt. Pisgah church the 3rd and 4th of October.

The Association was called to order by the moderator, Brother W. D. Kimbrough, and the writer was elected clerk pro tem.

The devotional service was conducted by Brother A. C. Mason.

Our enlistment workers were recognized by the chair, Brother Hewlett and Miss Lackey.

Brother Hewlett was invited to preach the introductory sermon. His text, Matt. 28:19-20. He gave us a great message.

We then adjourned for refreshments, which were placed on the tables in great abundance. After refreshments we continued our work.

The Association went into the election of officers, which resulted as follows: W. D. Kimbrough moderator, and W. P. Browne clerk.

Miss Lackey made a fine talk in behalf of the woman's work.

From the different churches we had 37 representatives.

The church letters made a fine

showing. There were 125 baptized into the churches. Our present membership is 1,950 in these 19 churches, and a valuation of church property of \$12,700.

Our next session will hold forth with the Centerville church on Tuesday after the first Sunday in September.

W. P. BROWNE.

**Columbus**

We have just closed in the First church, Columbus, Miss., one of the greatest meetings it was ever my privilege to attend. Dr. J. T. Henderson, of Knoxville, Tenn., our great laymen's secretary, conducted the meetings. He came to us under the auspices of our local Baptist Men's Brotherhood. He gave us six addresses clustering around the general theme of a man's, particularly a layman's, place and work in the kingdom. Stewardship in its broadest and deepest aspect was the heart and core of his messages—stewardship of life, of time, of talent, of money, of everything. Our men came out in large numbers to hear him and they were deeply impressed with the man himself and with his words. Our church in his coming has reaped a blessing of far-reaching value which cannot be estimated.

During the sixteen months of my pastorate here the Lord has graciously smiled upon us. In the first place he has enabled me to do one of the hardest year's work of my life from which I have derived much pleasure. He has given our people a will to work also and, through their co-operative prayers and efforts, the work of the Lord has gone forward with very encouraging results. Unto our church have been added 184 members, 80 by baptism. Our Sunday School has almost doubled in attendance. We had last Sunday above 600 and we hope soon to reach the 800 mark in regular attendance. Our B. Y. P. U. s have grown from one union to five, from a membership of about 40 to a total membership of more than 200. We have now under way a building and improvement program which we hope to be through with by Christmas. Our present equipment will not accommodate our needs. By the time the State Sunday School and B. Y. P. U. Convention meets here in March we hope to be able to report one of the largest, best equipped, and most efficient church organizations in the State. Our men as well as our women are greatly interested in the work and with their harmonious labors the Lord's work will continue to prosper in this field.

Beginning the 22nd of this month we are to have a Sunday School Institute conducted by Brother J. E. Byrd and his coworkers. The latter part of November a B. Y. P. U. Institute will be conducted by Brother A. J. Wilds. Other B. Y. P. U. workers will assist him. The Henderson lectures to our men followed by these two institutes ought and will greatly set our work forward.

J. D. FRANKS.

**In Alabama**

On the fourth Sunday in September I went to Pastor W. B. Mott, Bethel church, six miles from Citronelle, Ala., in Mobile county, where we had one of the greatest meetings in the history of the church. We had to close out Thursday night to meet our other engagements. We had 33 additions to the church, 27 for baptism, most of them heads of families, and 6 by letter. We reached more old hard cases than any meeting I have ever been in. We got the blind tiger folks, the fiddlers and the dancers. We had an old time revival where the people shouted. Brother A. P. Wells led the song service and was a great help in the meeting. I was glad to be with Brothers Mott and Wells. They are my sons in the ministry. They are both doing fine work, and loved by their people. Brother Mott was called back unanimously to the work. We had as high as 70 in our sunset prayer meeting.

D. W. MOULDER.

**Letter from Baptist Southwestern Theological Seminary**

The general increase in attendance in all religious institutions has been felt at the Southwestern Theological Seminary. Mississippi has helped to increase the enrollment. Thirty-three men and women from the state are enrolled in various departments of the Seminary, the proportion being twenty-one men and twelve women. These are organized and as a unit are preparing for effective kingdom service and they represent every phase of Christian endeavor, from the preaching of the Word to the publication of the Truths through Religious Journalism.

Outside of Texas, the Mississippi representation stand second in number. As an evidence of the interest that each feels in the cause in Mississippi, ninety-five per cent either receive or have easy access to the Baptist Record.

In the total enrollment of the Institution are representatives from twenty-eight states and seven different nations.

LEWIS A. MYERS.

Scripture memorizing and drills in the graded school of Hereford, Texas, are as much a part of the schedule as any subject. Five years' experience with this Bible feature has proven beyond a peradventure a supreme desirability. Miss Marion F. Livingston, the present Bible teacher, has prepared a booklet outlining the work in detail and giving an historical sketch of its development.

Some folks take more precautions about keeping the chickens out of the garden than they do about keeping their children out of places where they should not be. Don't trust your boy or girl too far; they are all human. The only mother that can afford to trust her child to the world is the mother that has earnestly tried to give the proper religious training to the child that God expects. What are you doing for yours?

**Shelby Saints Succeeding**

For a little over two years it has been my privilege to enjoy the splendid fellowship of the saints at Shelby. Our labors together in the Lord have been abundantly blessed. Our section of the state is slowly recovering from financial adversity; and this gives me courage to say that the Delta will "come back" and be a mighty factor in the future progress of Mississippi Baptists. In the face of great financial losses the people have made encouraging progress in things spiritual.

The church at Shelby shows a 100 per cent improvement over its status of two years ago. More than one hundred additions to the membership have strengthened our forces and caused every organization in the church to throb with a new enthusiasm. We have contributed something like thirteen thousand dollars for kingdom progress during the last two years, and we hope to spend at least that much more during this, our third year, which starts off encouragingly. Our program for the near future includes the erection of a handsome house of worship and a splendid new home for the pastor. These buildings will be located on the most beautiful church grounds in Shelby.

It is my joy at this time to be with that princely preacher and beloved pastor, Rev. John C. Robinson, of Ruston, La., in a revival meeting in his great church. We have as our good help in the ministry of music our friend and former fellowworker, Rev. Joe Canzoneri, whose unique experience and personality peculiarly fit him for his chosen field of service. We earnestly hope that our Mississippi friends will pray for us in this meeting.

JOHN F. MEASELLS.

**NOTICE TO CONVENTION GOERS**

The delegates who are to attend our State Convention which meets here November 14-16 will please send in your names at once, and state when you are to reach here, and if you are to attend the preachers conference, be sure to say so, as this meeting opens on Monday night.

Please do this at once. Delay not. Send name to John Pressgrove or myself.

Yours for service,

W. E. FARR.

Grenada, Miss., Oct. 18.

**THANKS**

I want to personally thank the Baptists of Mississippi for the magnificent response made to all our plans for the Baptist Centennial Celebration. Every individual and every group who was asked to take part in the great occasion responded delightfully. The people of Jackson say it was the greatest day the city has ever known. We did it all for the glory of God, and to Him be the praise.

N. T. TULL.



ears it has  
the splen-  
ts at Shel-  
n the Lord  
essed. Our  
wly recov-  
ersity; and  
o say that  
ek" and be  
pture prog-  
ts. In the  
es the peo-  
g progress

ows a 100  
r its status  
than one  
membership  
forces and  
on in the  
w enthusi-  
ited some-  
and dollars  
ng the last  
o spend at  
uring this,  
rts off en-  
m for the  
erection of  
ship and a  
he pastor.  
located on  
h grounds

ime to be  
er and be-  
Robinson,  
al meeting  
ave as our  
y of music  
lowworker,  
se unique  
y peculiar-  
n field of  
e that our  
ray for us

SELLS.

N GOERS

to attend  
ich meets  
ill please  
once, and  
each here,  
the preach-  
say so, as  
sday night.  
Delay not.  
ssgrove or

FARR.

thank the  
the mag-  
o all our  
Centennial  
ridual and  
ed to take  
responded  
of Jackson  
y the city  
it all for  
im be the

TULL.

## East Mississippi Department

By R. L. Breland

### Our Indian Work

The Home Mission Board of the Southern Baptist Convention and also our Baptist State Mission Board are doing mission work among our Mississippi Choctaws. There are some 1,400 scattered settlements of these still in East Mississippi, being more of them in Neshoba than any other county in the State.

Rev. J. E. Arnold is employed by the Home Board and is located at Union. He and his talented wife have done a good work among those Indians who live near Union. They have been teaching a school for them and now have three girls and two boys in college at various places. Two of the girls are in our Baptist Woman's College at Hattiesburg. The two boys are in our college in Oklahoma.

Some complaint has been made that Missionary Arnold is not reaching the masses of the Choctaws, while he is doing a good work for those at or near Union, but that he does not go out and look after other communities as he might. The Indians themselves are complaining. Dr. B. C. Henning, of Atlanta, who has charge of the Indian work for the Home Board, was in Union Monday, October 2nd, looking after these matters and I feel sure that these objections will be adjusted and our mission work among the Choctaws will move right along.

The State Mission Board is doing no mission work this year except in the supplementing of the salaries of their pastors. There are not so many of these Indians, but they are here on our hands and we must look after them.

### Notes and Comments

It is proposed to have a few of our oldest Choctaws attend Baptist Day at Jackson Fair. We have several Indian Baptists more than 80 years old. Go out and meet them October 20th.

Died—Sister Delia (Gressett) Beman, member of Oakland Baptist church, Newton county, died September 28th. She left a husband and four children with whom we are in sympathy.

A good meeting of the Oktibbeha Association is reported. It met with Sardis church, Neshoba county, September 30th.

The Pearl Valley Association met the second Sunday with Laurel Hill church, on the western border of Neshoba county.

Rev. Z. B. Kitchens has given up part of his church work in Mississippi and will give half of his time to church work in Alabama. He will continue to live here, we are glad to note.

Rev. W. L. Collins is giving up much of his church work round about Union, where he has lived and served

well for many years, and will make his home in Meridian.

The writer was in Union for a few hours last week. He found Pastor Parker and his faithful flock happy in the work and hopeful for the future.

### Neshoba County Association

The Neshoba County Association, which convened with Mt. Sinai church on October 13 to 15, was in every way a success. We have had three meetings of this body now and one brother who had attended all three of them said it could be expressed thus: "Good, better, best".

Three churches came in by letter and one new organization came in—Providence. Every church was represented by letter, funds and messengers. Interest was at the top from the very start. Three outstanding features were the three great addresses: Elder H. T. McLaurin on Social Service, Dr. R. B. Gunter on Missions, and Prof. D. M. Nelson on Education. Every one present was charmed and said, "We have never seen it this way."

The work done by local talent was also par excellent: Elder W. Rufus Beckett preached annual sermon, W. D. Cole spoke on Laymen's Work, Prof. C. L. Crawley made address on Sunday Schools which was very fine, Elder Z. B. Kitchens spoke on Publications.

One and a half hours Saturday afternoon was given over to the Women's Work, Mrs. C. L. Crawley, Associational Superintendent, in charge. Splendid talks were made by Miss Ora Lewis, Mrs. J. S. Ellis and Mrs. J. K. Armstrong of Louisville. They arranged three rallies during the year at various parts of the county.

The plan of organization offered by the State Board was adopted in full without change. In fact this association was organized practically on this plan. All Boards and committees required were appointed. Elder John W. Jones was elected to go to the Southern Baptist Convention.

The old officers were elected as follows: F. M. Breland, moderator; R. L. Breland, clerk and treasurer. The church and community took care of the large crowds in a great way. Not more than half of the food brought was eaten each day. Mt. Sinai did herself gloriously.

Sunday was given over to Sunday School work. None of our State workers came as promised, but local workers made the day a splendid success. This was the third session of the Neshoba County Baptist Sunday School and B. Y. P. U. Convention.

The association will meet with Pearl Valley church, ten miles northwest of Philadelphia, next year.

### Notes and comments

The father of Elder J. A. Gardner of Philadelphia, Mr. F. M. Gardner, died at the Meridian Sanatorium October 16th. Condolence to the bereaved wife and children.

The fifth Sunday Board meeting of the Neshoba County Association will meet with Hope church October

28th and 29th. A good program is announced.

Elder I. A. Hailey will preach at Burnside the fifth Sunday and Elder G. O. Parker will preach at Pine Grove, southeast Neshoba county, the same day.

### Mt. Zion, Franklin County

It was the great joy of the writer to be in a meeting recently with his friend and former class mate, Rev. W. A. Green, better known as "Slick." The writer assisted him in a meeting at Mt. Zion church, eighteen miles in the country from Meadville. Mt. Zion church is more than a hundred years old and has a wonderful history. That country is one of the biggest and best in the state. It is far above the average. As court was in session during the week of our revival nearly every man in the whole country was summoned to court and could not attend the meeting. Because of sickness in the home of the pastor he could be with us only during the hours of service. Our meeting closed out on the fifth day with fourteen fine young men and women and one noble mother for baptism. Brother Green has a wonderful grip on the people of Franklin county and is doing a great work there.

G. C. HODGE.

### Changes Field

I am now located at Weathersby, Miss. I have a very desirable field of work with lots of work to be done, and I do not feel equal to the task; therefore I appeal to the brotherhood to aid me by praying for me and my work.

Now I have made some changes in my work, that is I have resigned at Arm, to take effect January 1, 1923, after three successful years work with those good people; and as I go my way I pray that the Lord will continue his blessings upon them, for they are a good and deserving people. I know that is as good a small church as there is in the State, and I pray that they will get a worthy and efficient pastor, one who will lead them on to victory. I have been called to other work for that Sunday. Now just a word about Athens church. On the first Sunday in October we elected our first messengers to represent us in the Simpson County Association.

We raised some money for associational expenses, we secured seven subscribers to the Baptist Record. We set apart the first Sunday in November as \$75,000,000 Campaign day, on which we expect to raise every dollar possible to be applied on the \$75,000,000 Campaign. We have also a good Sunday School with 61 on the roll and an average attendance for 18 months of 35. On Sunday night we had with us the D'Lo flying squadron composed of 70 members, and those men rendered a most excellent and efficient service to the Lord, which resulted in the conversion of three souls. It was a great day at Athens. The Lord be praised for those good days, and may the good work go on.

A. J. LINTON.

### Holly Springs

The Marshall County Baptist Executive Board convened in the Baptist church, Holly Springs, October 4th, 1922. Rev. E. L. Wesson, County Organizer and Moderator of the Association, presided over the body, and Boyd Watkins of Byhalia, Publicity Director and Clerk of the Association, acted as clerk. On roll call we found eleven out of twelve churches represented.

Brother Wesson explained the purpose of the meeting by giving an outline of the proposed work for the ensuing associational year.

The most discussed subjects that came up for our consideration was the rounding up of the 75 million campaign and the soliciting of contributions from them that have come into our churches or kingdom recently.

Our county being strictly a cotton growing county and with no other revenue we have fallen short on our 75 million drive.

The subject of good literature coming into our churches or homes was discussed at length. Our agreement was that we would put forth every effort to see that the Baptist Record went into every home of every Baptist church in the county. Some of our churches already do this.

Then what we need most of all in our association was considered, that of locating some resident pastors. We have only one at present. We need at least three more: one at Slayden in the northern part of the county, one at Byhalia in the western part of the county, and one at Potts Camp.

The good ladies of the Baptist church served a most delightful dinner in the church. We felt like it was a day well spent.

We are a small association, but we are not discouraged, for we are planning wisely, carefully and prayerfully, trusting the Lord will smile upon us and give us an association worth while.

We resolved that it was the sense of this Executive Board that we go home and appoint committees to carry out this program as near as possible.

BOYD WATKINS.

BROTHER:—I would like to correspond with all who wish to overcome the tobacco habit easily, inexpensively. Just send your address, T. D. Stokes, Mohawk, Florida.

## Sure Relief FOR INDIGESTION





## Some Meetings

### County Line and Pilgrim's Rest

Just a few words about our field. We have half-time each at these two churches. I also give Hopewell two Sunday afternoon services.

This is my third year with these two churches. We have had three years of good hard work. These churches make a good field.

At County Line we had a great meeting the first week in August. We had with us Dr. Greenoe of the First Church of Vicksburg, and those who have heard Brother Greenoe know that we had some great preaching. We received 50 new members, 31 of this number by baptism. The church was greatly revived.

If you want a man that will help you and your church you would not make any mistake in securing the service of Brother Greenoe.

County Line is a great church and has in its membership some of the salt of the earth.

Pilgrim's Rest church is only five miles from County Line, and on a good gravel road. I have about 750 members in my three churches, and I suppose that I can travel on gravel road to see 90 per cent of my members. We have a little more than 300 members in each church, County Line and Pilgrim's Rest, and more than 150 at Hopewell.

We had our meeting at Pilgrim's Rest the fourth week in August, and had one of the best meetings it has been my privilege to be in for some time.

We had with us Dr. W. E. Farr of Grenada. We received 56 new members, 42 by baptism. Farr was at his best and did some fine preaching. It was a great joy to have Brother Farr with us in our meeting and also to have him in our home.

This church also has some choice spirits in it. They have one of the best B. Y. P. U.s in the country.

Hopewell is a nice little town 25 miles south of Jackson on the Great Northern railroad, and is a hustling little town. We have had a good year's work there. We had a good meeting the second week in August. We had with us Rev. J. L. Hughes of Bay Springs. We received 19 new members, 11 by baptism. Brother Hughes did some good preaching. Our people were delighted with his sermons and work.

We are moving the old church from the old part of town to the new; in other words, we are building a new church but using all the old lumber that we can. We have a band of people here that have a mind to work. I am expecting great things from this church.

I helped Brother James of Allen, Miss., in a meeting the third week in July out from Brookhaven. We had a good meeting. Received 11 by baptism. Brother James is a good man to work with. He has a good field and a great opportunity of reaching large numbers of people.

I was with Rev. W. B. Holcomb of Weason in his meeting at Mission Hill the fifth week in July. We

had a good meeting, but no additions to the church; in fact, there were only three or four unconverted people who attended the meeting, and they were old men hardened in sin.

In all, this has been a great year. We can truly say, that our lots have fallen into pleasant places.

County Line and Pilgrim's Rest churches gave us a unanimous call for another year.

The Lord's blessings be upon the Baptist Record and its readers.

R. W. BRYANT.

### Two Great Meetings

At Pleasant Hill church, where Rev. W. H. James is the noble pastor, we had a great meeting indeed. Pleasant Hill church is twenty-five miles west of Hazlehurst and is one of the oldest churches in Copiah county, and has a great record, having the honor of sending out several great preachers. Brother James preaches twice a month to this church, and has done a great work. Great congregations came daily to the services, and God's power was upon the meeting in a wonderful way. The church unanimously invited the writer to be with the church in their meeting next summer.

### South McComb

The meeting here began on the first Sunday in September and continued for twelve days. Rev. W. M. Bostick, pastor of Bellevue Church, Memphis, Tenn., did the preaching, and Rev. Joe Canzoneri of Fort Worth, Texas, led the singing. Brother Bostick is a great gospel preacher, and "Joe" can't be beat in his line of work. God gave us a great meeting, which stirred the church to greater activity, and thirty-three new members were added to the church.

South McComb church made the best report to the Association last week than ever before in its history. The church is alive as never before and is determined to do more for the Master in the future than it has ever done. The church has resolved to leave "Kadesh" and go into the Promised Land. The church last Sunday in regular conference voted unanimously to sell the old church building and lot on which it is located and build a new and modern church on a more desirable lot. We want to build a church with an auditorium that will seat 800 people, and Sunday School departments to provide for 400 and with ample room for B. Y. P. U.s. We have a great host of young people here who ought to be trained in God's kingdom work.

Pray for us.

R. R. JONES.

### Antioch Church, Jones County

I don't think that I ever was in meetings where the people were more interested than they were at this church. They are getting great visions of the work and of how to do it, to have a good wide awake church. Only nine months ago they were in Landmarkism; now they belong to the Convention. Also they were represented at the Jones County Association with a good letter

and delegates. We have had two good revivals there this summer. Brother S. P. Powell did the preaching in the first one and Brother Moulder in the second. And as to their work I can truly say that I never did enjoy working with any one more than I did with those good brethren. The church has organized a good Sunday School and prayer meeting, and both of them are moving on nicely.

We are planning on having Brother Moulder with us again next June. We are looking forward and praying for that time to come. All of you pastors that have had Brother Moulder with you know how he is to work with. If you get to say any thing you have to say it in a hurry or he will get ahead of you. I just want to say this, that I learned to love Brother Moulder and he said some things which I shall never forget.

I want all of you to pray for me and the church at Antioch that I may be helpful in keeping the good work moving.

B. L. HERRINGTON.

### Oak Grove

On the second Sunday in October I went to Oak Grove church in Perry county to assist Brother J. C. Martin in a meeting. The meeting continued till Friday night, the 13th, preaching two and three times a day.

It was a very small church, only 19 members, when the meeting began, in the midst of strong landmark influence, but the Convention church is well located, being just across the road from a splendid consolidated school. The school has as its principal Brother J. S. Mills, a splendid Baptist. He has a fine lot of teachers, most of whom are Baptists. We held the day services at 11:30, thus having access to the school.

Results of the meeting, 17 additions, 12 for baptism and 5 by letter. Three of those by letter were from landmark churches. A good number of those for baptism were from landmark homes.

This little church is one of the truest missionary, and thoroughly in line with the organized work of any we have. Brother J. C. Martin of Brooklyn is the beloved pastor. He runs a saw mill, but gives his time as best he can to the Lord's work. He had two years in the Southwestern Seminary. He is only preaching to this one church, but is very anxious to serve others. I hope some of our pastorless churches in reach will take notice. You can not secure a better pastor.

I very much rejoice in the privilege to go to this little church. My own church, Fifth Avenue, Hattiesburg, is continually receiving blessings.

M. J. DERRICK.

## IN MEMORIAM

### Mrs. Nancy Rice

The Lord in His infinite wisdom took from us our sister and friend, Mrs. Nancy Rice.

Born Nov. 25, 1869; died Aug. 18, 1922; age 53 years 8 months and 24 days.

Joined the Missionary Baptist church at Center Hill in 1885, but had been a member at Linwood for a number of years. She will be missed in home, church and community.

Her maiden name was Miss Nancy Story. Married to Mr. J. A. Rice in 1884. To this union were born eight children. She leaves a husband and six children to mourn her going.

Resolved that we, the Baptist Church at Linwood, extend to the bereaved family our deepest sympathy in this hour of grief. Weep not, kind friends, for we feel that our loss is her eternal gain, for the Lord doeth all things well.

Resolved, that a copy of these resolutions be spread on our church minutes, a copy be sent to the Baptist Record, and a copy be sent to the bereaved family.

A loving mother so true and kind, No one on earth like you we'll find. For us you always did your part, But you left us with a broken heart.

MRS. OTTIE D. BETHANY,  
MRS. LEONA BASSETT,  
MISS LUCY NICHOLSON,  
MR. ROBERT M. NICHOLSON,  
Committee.

### Ellard F. McKibben

Ellard F. McKibben, youngest son of Rev. and Mrs. J. F. McKibben, was born January 11, 1896. Died August 23, 1922.

Ellard, as he was familiarly called by all who knew him, was a dutiful son. His love for mother seemed greater than most boys. He would rather stay with mother than attend places of worldly amusement. Naturally speaking, he was termed a good boy. He was taught the scriptures from his infancy. He loved the Sunday School and prayer meeting and never missed a meeting at Concord church, where his father has been pastor for years.

At the age of 12 years he realized that he was a sinner and felt the need of a personal Savior. He trusted Jesus for salvation and joined Concord church and lived a consistent member.

The time came when Ellard was called to the World war. He was missed at home. He was missed at church. He was missed at Sunday School and prayer meeting. All looked forward to the time when he would get back home. He expected to comfort his parents in their declining years.

After a long illness, when all had been done by loved ones, faithful physicians and friends, God, in His infinite wisdom, saw fit to call him from amidst temptations. He leaves parents, five brothers, five sisters

### School Desks

Opera Chairs,  
Folding Chairs,  
Kindergarten Chairs,  
School Supplies,  
Blackboards.

SOUTHERN DESK CO., Hickory, N. C.





and several nieces and nephews and many friends to mourn his loss.

We know he would have chosen to remain here, but he was submissive to God's will. He saw the time was near. He called his mother and said, "Go with me" and smiled. He fell asleep in Jesus without a murmur or struggle. We know that our loss is his eternal gain, and Heaven seems nearer and Ellard, as he so often quoted, is basking in the sunlight of God's love where congregations ne'er break up and Sabbath never ends.

After funeral services conducted by Revs. J. L. Roane, Cecil Ellard and A. A. Brunner, loving friends laid him away and covered the grave with the fairest flowers, blossoms emblematic of the life he lived.

A FRIEND.

#### The Logtown Revival

The 27th of September was the beginning of the best revival that was ever held at Logtown church. Rev. W. A. Murry already had the revival fires burning, and the people were eager to have a big meeting. All the meetings were deeply spiritual, and God blessed His children in their efforts. The people, the Baptists and Methodists, are very much indebted to Rev. W. R. Cooper of Columbia First Church for the rich gospel he poured out to us. We had large crowds most every service. After Friday night our crowds began to grow and continued to grow. After Sunday night we began receiving candidates. We had 20 to unite by baptism and 9 by letter, and we are expecting others at our next meeting. We pray God's blessing upon all the new members, that we as a church may make great men and women out of all.

The people have asked Brother Cooper to come and help us next year in our revival.

We also had a gospel singer, Brother T. M. Kirby, from the Baptist Bible Institute, who led the singing, and he did some real good by the good songs that he selected. May the Lord continue to bless the people at Logtown church.

C. G. BILBO.

#### AN APPRECIATION

Friday afternoon before the third Sunday in September Mesdames Martin and Welch, representative members from Norfield W. M. U., presented Baby Stringer with a check with compliments of their society.

The following Monday afternoon a goodly number of the ladies of our own society, Bogue Chitto, came with packages containing dresses, aprons, underwear for children and mother and gifts for baby and said other members would follow with like articles. I think I must have felt somewhat like a frontier missionary on opening a box, when these goodly things were presented. I want each and every one who had part in these showers to remember that these gifts are fully appreciated, for they were just the things

needed, but most of all we appreciate the givers.

May the heavenly Father shower material and spiritual blessings on them.

MRS. R. D. STRINGER.

#### From Mt. Olive, Prentiss County

I have never felt that my efforts in the kingdom had produced enough of the constructive to be of special inspiration to the brotherhood were it to be read about; but, as I have been on this field only about four months, and the foundations of what has been done were laid by their former pastor; and as I have been away most of the time in evangelistic work, I think I can freely write, without any tinge of egotism, of what has been done.

The church is located about six miles from the railroad, northwest of Baldwin. The land is, generally speaking, very productive. But the crops, for the past three years, have practically been failures. Then, on October 9th, 1921, when the first fire of the season was made in the church, before the service was well under way, it was discovered that the building was on fire. Heroic efforts were made to save the building, but there being no water in reach, it was impossible. However, the pews, doors, windows, pulpit, were all saved, and then the congregation was forced to stand and watch the building, which was the pride of their hearts, and the rallying center of the community, go up in flames.

Oh! the grief, the utter disappointment, as they reflected: Two crop failures, our home that we loved destroyed, and no place to worship! How can this be for the best, and our good?

Right there, ere the flames had died away, the spirit of this people manifested itself. The pews were placed in order under the trees on the yard, and with the smell of smoke still fresh on their clothing, and with the crackling of live embers still sounding in their ears, they worshiped. And how fitting! What better thing could they do? I think, that in that hour of worship they got inspiration that carried them through the battle that they so gloriously fought. For did they not, in that meeting, determine to rebuild? Before the winter was passed, excavations were made, and the foundation, for a modern brick building, was laid. Soon crop time came, and the building was abandoned until summer. In May their pastor resigned, and they called the present pastor, with the result that he moved on the field the first of July. About the 10th of July, operations on the building were resumed. During the building, I have never seen such heroic, untiring efforts, as have been put forth by this faithful band of people. As an illustration of how they have labored, I recall, that on Sunday I called for volunteers, for the hauling of brick from Baldwin. On Monday, at the station, there were 26 wagons, 54 horses, 2 buggies, and 4 cars. I do not recall the number of men, but there must have been at least forty.

There were enough wagons to move a car load of brick at one load, with seven wagons returning empty. And all this was "gratis". None of them received anything for their work.

This is just a "sample" of how they have worked. The spirit of co-operation, and the determination to "put it over" have been marvelous. They have labored and toiled in the fear of God, knowing that they were glorifying His name. We now have complete, one of the prettiest brick veneer, modernly appointed, church buildings, in North Mississippi. There is no way to determine the cost of the building, because of the fact there was so much free work done, but if every item had been tabulated, and charged to the expense account, it would amount to approximately \$9,000.00.

Even though this article is already lengthy, I feel that the ladies of this church deserve special mention. About a year ago, they decided to do what they could to help, and having no source from which to gather funds, decided to save and market their Sunday eggs. Some of them said that after that, old speck performed her duty more gloriously. Whether that be true or not, (I do not doubt it, however) the fact remains that the Sunday egg fund in twelve months, amounted to three hundred dollars. This fund was made a nucleus for a fund to build a parsonage. So while the men were building the church, the women were building a home for the pastor. He is now snugly settled in the home.

To sum it all up: They have built the church, held an eight days revival, entertained the Prentiss County Association, and built a pastor's home; this all having been done in the months of July and August, and this in the face of three crop failures.

Their pastor feels like saying to them: "Therefore, brethren, be ye steadfast, unmovable, \* \* \* for as much as ye know your labor is not in vain in the Lord."

C. C. WEAVER.

The Centennial number reached me O. K. Congratulations. It was fine or is fine. You are giving us a mighty good paper any way.

Things go well with us up here in the foothills of the Blue Ridges.

With best wishes in all things I am

Fraternally,  
THORNTON.

#### Dr. Harvey F. Garrison General Practice

SPECIAL ATTENTION  
DISEASES OF INFANCY  
AND CHILDHOOD

Offices Jackson, 3rd Floor  
Century Building

Clinton, Clinton Drug Store Bldg.  
Hours: Jackson, Afternoons, 1:30  
to 3:30.

Clinton, Mornings, 10 to 12,  
and by appointment.

Telephones—Jackson, 2466  
Clinton, 54

## Economy

is not just cutting down costs. It is getting the most for your money.

Our printing is figured to give you maximum results at a minimum expenditure.

You will be interested in our booklet, "Printin' is Printin'". Ask for it.

The BAPTIST PRESS

Printing  
Publishing  
Plan  
112 President  
Street—North  
Jackson, Miss.  
Telephone 3044

## Draw Interest On Surplus Funds

Many readers of the Baptist Record have from \$100.00 to \$5,000.00 of money on which they are not receiving any interest. Why not let this idle money be making some more money by depositing in 4 per cent Certificates of Deposit in this bank,—the largest banking institution in Mississippi. These certificates can be written for three, six, nine, or twelve months.

Capital .....\$250,000.00  
Surplus ..... 225,000.00

## The Merchants Bank & Trust Co.

JACKSON, MISSISSIPPI.

## FREEDOM FROM LAXATIVES

Discovery by Scientists Has Replaced Them.

Pills and salts give temporary relief from constipation only at the expense of permanent injury, says an eminent medical authority.

Science has found a newer, better way—a means as simple as Nature itself.

In perfect health a natural lubricant keeps the food waste soft and moving. But when constipation exists this natural lubricant is not sufficient. Medical authorities have found that the gentle lubricating action of Nujol most closely resembles that of Nature's own lubricant. As Nujol is not a laxative it cannot gripe. It is in no sense a medicine. And like pure water it is harmless and pleasant.

Nujol is prescribed by physicians; used in leading hospitals. Get a bottle from your druggist today.—Advertisement.

Your pastor is counting on you doing your very best next Sunday.



# Our New Book Publications

## A HISTORY OF THE BAPTISTS

By John T. Christian, D.D., LL.D. Net \$2.50

Covers a period from the days of the Apostles to the establishment of the Independence of the U. S. A.

## THE ART OF PREACHING IN THE LIGHT OF ITS HISTORY

By E. C. Dargan, D.D., LL.D. Net \$1.75

Some books on Homiletics refer to its history; some articles in encyclopedias have sketches; a few scholars, chiefly German, have treated of the history of Homiletics for various periods and countries; but no known volume treats of the subject as a whole as it is presented in this book.

## SOUTHERN BAPTIST HANDBOOK FOR 1922

By E. P. Allredge, Sec'y., Statistics and Information. Red Leatherette, \$1.00; paper, 50c

The second annual volume of the Handbook which comprises a comprehensive statement of our Baptist resources, activities and possibilities.

## FUNDAMENTALS OF THE FAITH

By W. D. Nowlin, D.D., LL.D. Net \$1.25

In simple language that all can understand, the author sets at rest many troublesome questions. He emphasizes the essentiality of obedience, and stands four-square by the Divine plan for the evangelization of the world contained in the Great Commission.

## THE TEARS OF JESUS

By L. R. Scarborough, B.A., D.D. Net \$1.25

The author's name is not only a household word among the three million Southern Baptists, but he is recognized in church circles the country over as an evangelist of remarkable power.

## PREPARE TO MEET GOD

By L. R. Scarborough, B.A., D.D. Net \$1.25

A book of soul-stirring and soul-winning sermons—making the way to Christ plain—a companion volume to "The Tears of Jesus."

## YOUR BOY AND GIRL

By A. T. Jamison, D.D. Net \$1.25

The author has been superintendent of the Connie Maxwell Orphanage, South Carolina, for almost a generation. Therefore, he is well equipped to speak on such a subject as the title of this book.

**Sunday School Board**  
OF THE  
**Southern Baptist Convention**  
PUBLISHERS  
NASHVILLE, TENN.

### A CORRECTION

I know you will all excuse an old ex-Mississippian for intruding upon your State matters to make a correction; especially as the mistake is in reference to some historical matter which relates to his own native heath.

In your magnificent "Centennial Anniversary" of the 12th of October, appears a very interesting and readable article by a fair correspondent to whom I make obeisance for presuming to offer this correction of a mistake which I know she was led by the incomplete record at hand. It is in the article with the heading: "Among the Century Old Baptist Churches in Mississippi." In regard to the old Bogue Chitto church in Pike county, which was organized in 1812 and admitted to the Mississippi Association in 1813, she says: "In its earlier days this church was called 'Half Moon Bluff.'" This is a mistake.

The Half Moon Bluff church was located on Bogue Chitto River some thirty miles, or more, below the location of the old Bogue Chitto church; and was in Washington parish, La. The Half Moon Bluff church appears represented by messengers in the minutes of the Mississippi Association in 1812, one year ahead of the Bogue Chitto church. But the next year both churches appear by their several representatives; and so continued until both were dismissed to go into the organization of the Pearl River Association in 1820. The Half Moon Bluff church ceased meetings some time before the Civil War; but I think it is understood that the few scattered members were after the war gathered into two other organizations,—one of which is now the church at Franklinton and the other was known as Hayes' Creek. But of this I have no record.

Silver Creek church was originally located several miles east of south of its present location; and on Silver Creek, whence its name; and not more than a quarter of a mile from the location of the church now known as Silver Spring, about ten miles east of Osyka.

I have the foregoing data from the consolidated minutes of the Mississippi Association by Elder T. M. Bond, published in 1849, and I gladly furnish them for publication that our history may be kept correct, as nearly as possible.

I have lost my highly valued copy of the Centennial History of the Mississippi Baptist Association by my dear old friend T. C. Schilling, of Magnolia, Miss. And if any one who reads this communication has a spare copy, or knows where I may get one I will be obliged for the information, and will be glad to pay for the book.

Though providentially an exile for many years from my native State, I am always much interested in all that goes on in Mississippi, and rejoice in the great progress our Baptist forces are making. I am not so lonely as an exile—for we have many Mississippians in Texas—and not a few ministers. The pastor of our First Baptist church in Houston

is a Mississippian and is leading in the wonderful growth of the church, and also in the building of one of the greatest church buildings in the world. WALTER E. TYNES.  
Houston, Tex.

### BAPTIST HOSPITAL GROWS UNDER SUPT. PURVIS

"The Baptist Memorial Hospital is showing splendid improvement under the management of the new superintendent, Mr. Joseph Purvis," said A. E. Jennings, chairman of the board of trustees yesterday, in commenting on the record made Wednesday at the hospital in number of patients cared for. Dr. Purvis took charge at the hospital Sept. 1. During the war he was an inspector of hospitals in France, and has had many years of experience in hospital management. He is at the present time one of the directors of the Protestant Hospital Association of America.

Continuing Mr. Jennings said:

"Under the efficient management of the new superintendent, Mr. Purvis, all records were broken Wednesday of this week in number of patients cared for at the Baptist Hospital, 280 against a previous record of 247, in one day.

"It has been frequently stated that the Baptist Hospital was full and one could not get a room. This is a mistake. We can care for 450 patients and the largest number, so far, ever on hand at one time was 280. We have one floor with a capacity of 125 beds that has never been opened at all.

"One hundred and one doctors brought patients to the hospital in September. We served over 2,000 meals a day and laundered over 3,000 pieces daily. Our receipts and disbursements ran over \$1,000 per day. We are barely making operating expenses, but are giving about \$100,000 annually to charity, which is 6 per cent interest on one and one-half million dollars contributed in the several campaigns. We consider this fund an endowment fund for charity.

"The Baptist Hospital co-operates closely with the Crippled Children's Hospital. They have eight beds in the Baptist Hospital. No charge of any kind is made and we keep them as long as they need nursing and then send them to the Crippled Children's Hospital.

"In the X-ray department there is being installed a deep therapy machine for the treatment of cancer. It is one of the first to be installed in the South. Remarkable things have been claimed for this machine in other hospitals. We are also installing an ice and refrigerating plant.

"Seventy-one graduate nurses are at present on duty at the hospital, besides the regular staff of about 20, and 155 students in training.

"The Hula Dockery training school for nurses, the largest in the South, now has 155 students enrolled; our limit is 200, which we expect to reach this year.

"It will be the earnest effort of the new superintendent to constantly improve the service of the Baptist Memorial Hospital as far as the means will permit."—Commercial Appeal.